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THAT FLAME OF LIVING FIRE

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THAT FLAME OF LIVING FIRE

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BY
CLARENCE TRUE WILSON,
D.D., LL.D.

Introduction by
BISHOP TITUS LOWE

This he spake of the Spirit, whom they that believed on him were to receive: for the Holy Spirit was not yet given; because Jesus was not yet glorified.
JOHN 7:39

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FOREWORD

We have reached a new land mark on the calendar—1930. This year holds a world full of possibilities, but its greatest significance to me will be the nineteenth hundredth anniversary of the advent of The Holy Spirit at the Pentecost. We do not claim that the Holy Spirit was not in the world before, nor that Christ was absent from the earth before the first Christmas, but that when the Angels sang of Heaven's good will, the Messiah made His advent manifestation; His presence became historic as an event with bounds; He had on earth a local habitation and a name. So Pentecost marked the manifestation of the Spirit as the Executive of the Godhead for our dispensation, the head of the new order, the representative of Jesus Christ, the sole source of power to win the world for Him.

Why should we celebrate that event?

Because through only Him do we know God. "No man can truly say that Jesus is the Lord but by the Holy Spirit." Without his

ministry we miss the Divinity of Jesus and the Fatherhood of God as well.

Because the Church has come to a loss of power through the neglect of the Spirit. The evil days of church formality and the worldward drift cannot be changed by a meager Gospel. Our Christocentric emphasis makes a beautiful story that lends itself to pulpit oratory but it needs the motive power of Pentecost. Fine music and eloquent preaching may fill the churches with unconverted people, but the power to convict of sin, of righteousness and of judgment is of the Holy Spirit. Converting power is not in the proofs of Theism nor even in the life of Christ. It takes a whole Trinity to save a soul. "Through Him we all have our access by one Spirit unto the Father."

Because we are drifting as denominations into mere ethical cults. We have little "saving power" in our church services, our preaching, our Prayer Meetings, our Sunday Schools, or our Leagues. The cold solitude of the Unitarian God never could save sinners or sanctify believers or build a Christian Church out of heathen and wayward sinners. It creates no zeal for such work; it has nothing out of which to create zeal. The neglect of the Spirit loses the Trinity. Why throw away the key to Chris-

tianity, when we need it now to unlock the sources of power?

Because this is the providential opportunity of the Church of Christ. If we could get a hundred thousand ministers to study anew the revelations of the Spirit from the days when He brooded over the face of the waters as the Agent in creation till the day when John the Baptist closed the Old Testament period by pointing to Jesus of Nazareth and saying: "I indeed baptize you with water, but He shall baptize you with the Holy Spirit and with Fire;" if we could see the whole Church concentrating its attention on the promise of the Father, the command of Jesus to his Disciples —"Wait for the enduement of Pentecost"— and then to the study of the phenomena visible and audible at that Pentecost, and finally to trace that stream of blessing as it flows through the Christian Centuries, they would learn:

1. That the mere ethical cults are not models for us; that the Pentecostal Church is our type and maybe we could turn back to the real source of power and find life.

2. That we could stop the drift in public morals, save our Sabbath, our home life, prohibition, patriotism and civilization to the moral standards of the Twentieth Century.

3. That it would take a church that loses membership, drops its World Service, lets its young people drift into worldliness and sin, closes its Sunday night services because of empty pews, sells out its downtown property and moves for easier conditions, and backslides from all the aggressive leadership of Wesley, of Asbury and of Simpson, and would make that same church spiritual and mighty through God in pulling down the strongholds of Satan and building instead the Kingdom of Christ on earth. If you want to know what my greatest hope is for Prohibition and for the other reforms for which I labor and pray, and for the turning of the Church from its weakness and defeatism to its real spiritual power for the conquest of the world, it is the seeking for ourselves and for our Church the secret that made our fathers the evangelists of the world and gave to early Methodism its swing of conquest—namely, the pentecostal equipment to save lost souls.

4. We are standing as a Church and as a nation on the threshold of the nineteen hundredth anniversary of the Pentecost. This date marked the advent for special purposes of the Holy Spirit to take the place of Christ as the Executive of the Godhead, and to furnish the motive

power for Christian conquest of this world. The Holy Spirit has been the secret power of the Gospel ministry ever since. It has been a submerged ministry of late. The world-drift and the Church-chill demand the restoration of His leadership and the rekindling of His fire. A whole Church giving itself to study of the Word of Promise concerning Him, the history of His coming and all the afterglow upon the Disciples and evangelists, would turn us again to the sole origin of our power. A Church-wide, then a nation-wide, and maybe a world-embracing revival of pure religion would result from such a study and consecration. That would make Prohibition successful. That would reform public morals. That would save the family life of the Republic. That would stop the selling out of the last of our down town Protestant churches. That would check the drop in our benevolent offerings. That would fill our pews. That would put the whole church on the march for world conquest again.

CLARENCE TRUE WILSON

INTRODUCTION

Dr. Clarence True Wilson is primarily and pre-eminently a crusader. For twenty years he has been in the forefront in the strenuous fight for temperance and prohibition. He has been the very epitome of the ministerial man of action. Few voices lifted in behalf of any reform have been heard by so many hundreds of thousands, and few have so stirred the conscience of the hearers.

It may come with a touch of surprise that Dr. Wilson should present such a book as "That Flame of Living Fire." Nevertheless on further thought there is a fitness easily perceived. Few men have the extensive knowledge of American Church life such as his extraordinary experiences have given him. Few know better than he that the streams of religious power have been like the rivers of California in a long drought—sand, pebbles, boulders, but very little water.

The chapters of this book contain the gist of certain sermons and addresses delivered in va-

rious places in Oregon and at several Annual Conferences. In them he sets forth with clearness and precision his burning conviction that the Church of today sorely needs a new energizing of spiritual power; also he clearly and forcibly indicates what he conceives to be the way for the Church to throw off her lethargic weakness and to become a militant Church of God, moving like a mighty army in everything which leads to social, moral and spiritual betterment.

The concluding chapter is a dramatic setting forth of the life of Bishop Matthew Simpson, one of the most striking, most eloquent and most influential clergymen ever produced on the American continent. In the author's view Bishop Simpson was one who solemnly enjoyed the guidance, the steady fellowship and the inspiration of the Holy Spirit. This unique enpowerment caused him to walk amongst his fellows as a very prince of men, and gave him a ready entrance into the souls of his auditors.

This concluding chapter is the clearest possible picture as to what may readily happen in a human life, when the heart is wholly devoted to God, and when the brain, splendidly trained for its task, reacts triumphantly to the stimuli of the Holy Spirit. Few of us will care to chal-

lenge Dr. Wilson's conclusion that the extraordinary effectiveness of Bishop Simpson's career is due in a remarkable degree to the direct presence of the Holy Spirit in his life.

"That Flame of Living Fire" is well-timed. The opening months of 1930 reveal deep heart-searching amongst thousands of ministers and tens of thousands of laymen. There is a general recognition of the fact that spiritual harvests are desperately poor and, confessedly, in many places, no harvest at all. And this in spite of the fact that the Church never had so large a force of fully-equipped ministers and highly trained assistants. We have been passing through a period when literary culture and intellectual polish have been lifted up on high. Nevertheless it has been woefully sterile. Stagnant pools on every side and but little living water. It is our privilege to remind each other again of a grave fact which has been hammered out on the anvil of experience as well as written in the Word of God, that education, and civilization, lacking dynamic, spirit-inspired religion, never lead to redemption. Life lacking vibrant redemption is flat and stale, whether in the Church or the individual.

The commemoration of the nineteen hundredth anniversary of the coming of the Holy

Spirit finds the Protestant Churches of America in a state of hopeful eagerness. Increasingly ministers of large capacity and laymen of forceful character are soundly convinced that a new day of spiritual power and triumph is at hand. They are throwing aside the swaddling clothes of pale conventionality and are donning the garments of spiritual frontiersmen. Pioneers of the Spirit are finding voice in crowded cities, in secluded mountain hamlets and at the crossroads. Preachers of prophetic passion are giving themselves to the promulgation of dynamic truth, flaming, creative and curative. It is a day of hope. Under the galvanizing touch of the Holy Spirit, ordinary men will develop extraordinary powers in ability to stir deeply the conscience and to bring the convicted one to life-changing redemption.

Millions of devout Christians are giving themselves daily to praying the fervent effectual prayer which availeth much. It is the deep hope of the writer that 1930 may mark the beginning of a new period of spiritual power, so deep, so high and so far-reaching that later writers may come to refer to it as the Renaissance of the Spirit.—May it be so.

TITUS LOWE

CREDO

"We believe in one God, the Father Almighty, maker of heaven and earth, an everlasting personal God, the creator and upholder of all things, immanent, transcendent, in all, through all, God our Father, blessed forever.

"And in Jesus Christ his only-begotten Son. Not in a divine exemplar merely. Not in a God-filled man merely. Not in a religious genius than whom there is none born greater among the sons of men. But in the Lord of Glory, God manifest in the flesh, co-eternal and one in Godhood with the Father, who for the redemption of the race was born as to his humanity by the power of the Most High of the Virgin Mary, and by his death upon the cross, made a full, perfect and sufficient sacrifice for the sins of the whole world. On the third day he took his body from the grasp of death. He is the effulgence of the Father's glory. He is the express image of his Person. He is the only Mediator between God and man. He is the Redeemer of the world. He is the Giver of eternal life, the Dispenser of the power and grace of the Holy Spirit. He is the Rock and Refuge of his people, the

Ruler of the Ages, the final and Almighty Judge of the earth, King of kings, Lord of lords, who shall reign forever and ever.

"In thus expressing our belief in God the Father and in his Son, Jesus Christ our Lord, we no less worship and adore the Holy Spirit, the Third Person in the adorable Trinity, who proceedeth from the Father and the Son. He is not an impersonal influence radiating from the eternal ground of all being. He is not a subordinate agency called into activity by the creative will of the Omnipotent God. He is God. With the Father and the Son, he is, in the depths of the divine nature, the eternal ground of all existence. He is the creative spirit who broods over the abyss, who originates all life, and out of chaos and darkness in the material universe brings light and order and beauty. And to the sin-clouded souls of men he imparts spiritual illumination and power. He is the builder of the kingdom of God in men and nations. He is the soul of the church, the inspirer of prophets and apostles through all the ages, the Spirit of Truth who convicts the world of sin, of righteousness and of judgment to come, and the Comforter and Guide of all who accept his gracious leadership."

—Bishop Joseph F. Berry.

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THAT FLAME OF LIVING FIRE

I

THE PERSONALITY AND DEITY OF THE HOLY SPIRIT

"I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son, who together with the Father and the Son is worshipped and glorified, who spake by the prophets."

—*From the Nicene Creed.*

TO DROP any doctrine out of our preaching for a generation is to lose it from the faith of the Church. We are of opinion that there is not the emphasis upon the Holy Spirit and upon His work that the New Testament gives in its interpretation of Christianity or that the preaching of Jesus and His apostles had with reference to this subject.

You have been told that the Greek word rendered *spirit* in the New Testament is equivalent to *breath, wind;* showing that it is a picture word, a figure to illustrate the divine manifestation, which exercises special influence in this world.

There is an insistence on the part of many for the use of personal pronouns in designat-

ing the Holy Spirit. But both forms, the personal and the impersonal, are used in the New Testament.

The Saviour, in speaking of his successor, refers to the manifestation as well as to the personality. We may therefore use either form of speech with perfect propriety. As in the nature of the case we must have a better understanding of the visible effect than of the invisible cause it may be more appropriate to refer to the manifestations than to the Cause. Any flippancy in the use of Divine titles or any claims of familiarity with the infinite Person is always to be deplored, both as a matter of taste and because Holy and Reverend is His name; and "Thou shalt not take the name of the Lord, thy God, in vain," applies to the sanctified as well as to the profane.

1. Among the scriptures which justify the speaking of the Spirit as a manifestation are the references of John the Baptist to the Spirit as an element of cleansing. "I indeed baptize you with water, but He shall baptize you in the Holy Spirit and in fire." Here the Spirit's cleansing work is classed both with water and with fire.

2. In conversing with Nicodemus upon the

nature of the new birth our Lord referred to the Spirit thus: "The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is everyone that is born of the spirit." If the Saviour had wished to convey to Nicodemus the idea of personality, he would not have selected the figure of the wind, for nothing seems more impersonal; but if he had wanted to describe a manifestation, or to picture an invigorating influence from God, then the simile was perfectly adapted to the purpose in hand.

3. That ancient promise of the Father: "I will pour out my spirit upon all flesh," and the Saviour's renewal of it: "Ye shall be baptized with the Holy Spirit not many days hence" is not a proper description of a person; you cannot with propriety speak of pouring out or of being baptized in a Person. It is the gift, the power of the Person thus designated.

4. When Peter in his remarkable sermon attempted to explain the manifestation visible and audible at the Pentecost, he referred it all to Jesus, who being by the right hand of God exalted and having received of the Father the promise of the Holy Spirit, he

hath shed forth this which ye see and hear." A person comes or is sent; and element may be poured out or shed forth. They did not see the Holy Spirit, for he is invisible; they did not hear his voice for that is not addressed to the auricular nerve. The sound from heaven and the visible flame were attendant manifestations of the otherwise undemonstrable presence of the Holy Spirit.

5. "Repent ye therefore and be baptized every one of you in the name of Jesus Christ of Nazareth for the remission of sins and ye shall receive the gift of the Holy Spirit." Not the personality but the gift of his power is here referred to. Though Peter recognized the coming of the Spirit as the Holy Ghost or Holy Guest to abide in believers' hearts as the promised Person, yet in describing his operations upon the recipients he refers impersonally to the manifestations as an inspiring afflatus.

We recognize then three classes of passages concerning the Holy Spirit.

1. Those which refer to the influence, the inspiration, the power of the Spirit and which apply personal terms figuratively to the manifestations of His presence.

2. Those which interpret the promises of

the Spirit's advent, when actually present and upon us, as an afflatus from God, and

3. Those which go back to the real cause and which teach the Personality and the Deity of the Holy Ghost.

While therefore fully recognizing the Person of the Spirit as shown by the full revelation of His work in the Bible and in Christian experience, we may follow the example of John the Baptist, of Jesus the Christ, and of Peter the Apostle if we simply indicate His influence as a manifestation when applied to us. Hence as we have more to do with the effect than with the personal Cause, I incline to the opinion that it may be just as correct and ordinarily more reverential to use impersonal forms of speech in stating the Spirit's work in relation to ourselves. These methods of expression are all used in the New Testament.

Let us not, therefore, quibble about words, but rejoice that the Spirit who brooded upon the face of the waters in the morning of creation is abroad in the world today; that the Spirit who inspired the holy prophets is present for our inspiration; that the abundant manifestation of the Holy Spirit promised through the prophet Joel has descended upon

the earth, and we may be filled with all the fullness of God.

It was in fulfilment of this prophecy that Jesus said, "Wait for the promise of the Father, which ye have heard from me," and "Behold, I send the promise of the Father upon you." "Ye shall be endued with power from on high," "for ye shall be baptized with the Holy Spirit not many days hence."

No wonder grand old St. Augustine cried out, "O God, thou hast made us for thy self, and our hearts are restless until they rest in thee." And when the Spirit, the Paraclete, our Comforter, Advocate, Helper becomes the Holy Guest abiding in the believer's heart, it is God in you, the hope of glory.

For unmistakably the Holy Spirit is designated a Person divine in nature yet distinct from the Father and the Son as a self-conscious agency in the Trinity who says I and me.

1. *The proofs of His personality* are found in the use of personal pronouns, I, thou and He, by all inspired writers to designate Him. Jesus in His farewell discourse gave a full and explicit revelation of Him.

John 14: 12 "Verily, verily, I say unto you, He that believeth in me, the works that I do shall he

do also; and greater works than these shall
shall he do; because I go unto the Father.
John 14: 16 And I will pray the Father, and he shall
give you another Comforter, that he may be
17 with you for ever, even the Spirit of truth:
whom the world cannot receive; for it be-
holdeth him not, neither knoweth him: ye
18 know him; for he abideth with you, and
20 shall be in you. I will not leave you desolate:
I will come unto you. In that day ye shall
know that I am in my Father, and ye in me,
25 and I in you. These things have I spoken unto
26 you, while yet abiding with you. But the
Comforter, even the Holy Spirit, whom the
Father will send in my name, he shall teach
you all things, and bring to your remem-
John 15: 26 brance all that I said unto you. But when
the Comforter is come, whom I shall send
unto you from the Father, even the Spirit
of truth, which proceedeth from the Father,
John 16: 6 he shall bear witness of me: But because I
have spoken these things unto you, sorrow
7 hath filled your heart. Nevertheless I tell
you the truth: It is expedient for you that I
go away; for if I go not away, the Com-
forter will not come unto you; but if I go, I
8 will send him unto you. And he, when he is
come, will convict the world in respect of
9 sin, and of righteousness, and of judgment:
10 of sin, because they believe not in me; of
righteousness, because I go to the Father,
11 and ye behold me no more; of judgment, be-
13 cause the prince of this world hath been
judged. Howbeit when he, the Spirit of
truth, is come, he shall guide you into all
the truth: for he shall not speak for him-

self; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He
John 16: 14 shall glorify me: for he shall take of mine, and shall declare it unto you."

There is no trace of poetry in this discourse of Jesus. He speaks plainly of another Helper who was coming to take His place, to do the same work that He had done in teaching and guiding. Count the times the masculine personal pronoun occurs, "he" and "him." In the words "He shall glorify me," by no just law of interpretation can personality be denied the first while predicated of the last.

2. *Personal offices are ascribed to Him* such as speaking, teaching, guiding, searching, praying, grieving. It is impossible to prove the Father to be a person or the Son to be a person in any other way than we can prove the Holy Spirit to be so; for he to whom all personal properties, attributes, adjuncts and operations are ascribed, and to whom nothing is ascribed but what properly belongs to a person, he is a person and so we are taught to believe him to be. Thus we know the Father to be a person and the Son also, but there is no personal relation belonging to the divine nature that is not equally ascribed to the Holy

Ghost. The Holy Ghost spake Acts 1:16. Jesus told His disciples, "It is not ye that speak, but the Holy Spirit," (Mark 13:11). The Paraclete speaks of Himself as having authority in the church. The Holy Spirit said, "Separate me Barnabus and Saul for the work whereunto I have called them." (Acts 13:2.) So they being sent forth by the Holy Ghost went out on their great missionary journey. Later on Paul and Silas were forbidden by the Holy Ghost to preach the word further in Asia. He wanted to send them to Europe. The Holy Ghost made Elders in Ephesus, bishops to feed the flock of God. (Acts 20:28.) Such verbs as these describe His personal acts. He teaches, comforts, guides, sanctifies, glorifies, distributes gifts as He wills, makes intercessions, and is grieved. Can anyone credit this testimony and conceive otherwise than that the Spirit is a wise and Holy Person?

3. *He is the object of Faith, Obedience and Worship:* being co-ordinated with undisputed Persons in the Baptismal formula which is the final Revelation of God (Matt. 28:19), and in the Apostolic Benediction (II Cor. 13:14) which is the consequent and permanent blessing.

4. *The necessities of Christian experience prove it.* "Faith attains its highest vigour, when it grasps a personal object and not an abstraction, the Blesser and not the blessing. Faith culminates in its strength when it addresses a personal Father, revealed in a personal incarnate Son and claims the personal Paraclete." God in Christ awakens faith in a higher degree than any attempted conception of an infinite being boundless and vague. But by giving the soul a more intelligent and conscious hold upon the living and most gracious personality of the Holy Spirit, the soul gets its first decisive and appropriating view of the crucified Lord as the sinner's sacrifice of peace. With such aid to conscious faith, mercy and grace flow toward the soul in large streams as on Pentecost God descended into the temple of the apostles' lives.

5. *He is the subject of benediction.* The Father and His unmerited grace, the Son and His expiatory sacrifice have been much more studied in our day than the Holy Spirit, His person and work and all that new world which He creates in the heart. (Godet.) The reason that so little is said of worshipping the Holy Ghost in the Bible is that His ministry on earth was to glorify Christ and He is the

author of the Book that tells the story of Christ. This author does not obtrude Himself; He wants us only to come to Christ, to serve Christ alone. So when the Spirit comes to us in His fullness, we seem to think of Him less but to know the exceeding greatness of Christ's power toward us who believe. In the person of Jesus truth was outward, visible and most beautiful. In the Person of the Spirit it is inward, spiritual, all transfiguring. By the very necessity of the case the bodily pressure of Jesus could be but a passing figure; but through a gracious mystery he caused himself to be succeeded by an eternal Presence even the Executive of the Godhead who abideth for ever.

He is divine and the final and most glorious manifestation of God to this world.

1. *He bears divine names and titles:* he is called God. When Satan filled the heart of Ananias to lie to the Holy Ghost and keep back part of the price of the land, Peter said "Thou hast lied not unto men but unto God"; and Paul calls Him Lord: "Now the Lord is that spirit and where the spirit is, there is liberty." "But we all are transformed in the same image from glory to glory, even as from the Lord the Spirit."

2. *Divine works are ascribed* to the spirit, such as the creation; the inspiration of the prophets and apostles; the Virgin birth of Jesus, and the resurrection of Our Lord from the dead; the Spiritual equipment of the disciples and the leadership of the Christian Church.

3. *He abides in the believer;* and it is the prerogative of God alone to dwell in his creature. To no other person or creature is this right ascribed in the Bible.

4. *A very strong negative proof* is that He is never named among creatures. When created spirits are enumerated such as angels, archangels, thrones, principalities, powers, cherubim, seraphim, the climax never ends with, "and the Holy Spirit," as we would expect it to do, if he were both a person and a creature.

5. *Divine attributes are ascribed to him:* omnipresence, being everywhere; omniscience, knowing everything; omnipotence, all-powerful; possessed of wisdom, goodness and infallibility.

6. *There is a sin against Him which is irremissible.* In Heb. 10:29 is a description of the guilt incurred by an apostate from Christ to Judaism. If it is not the irremissible sin

it is sin at its climax. The Son of God is trampled with ruthless scorn and hatred; His precious blood is counted as that of either an ordinary man or a guilty criminal. Then the description reaches the summit of wickedness, the sin of all sins, the irremissible sin: "and insulted the Spirit of Grace."

This was the rejection of the Deity Himself. He is the final and *most glorious* manifestation of God that ever has been or ever can be given to this world. Hence it is sin at its climax or what Mark calls "an eternal sin" to reject or to ignore Him.

Through Him we recover our relation to our Triune God.

In the government of the universe there stand at the head three divine personalities, the Father, the Son and the Holy Spirit, each having many official titles. The Father, the source from whence emanates, or proceeds as the creed has it, the other two, as light and heat proceed from the sun. All are of the same substance (hypostasis Heb. 1:3; 11:1) and of the same duration of existence. The Father is called the invisible God (Col. 1:15) of whom the Son is the "express image." (Charakter, the impression of a seal left on wax.) See Heb. 1:3; Col. 1:15; 2 Cor. 4:4.

The Anti Nicene Fathers called *God the Father,* the unbegotten God, because his existence was underived. See Chapter 127 of Justin Martyr's "Dialogue with Trypho the Jew." But the Son and Spirit being derived from the Father, as light and heat are from the sun, are of the same substance, power and glory. The eternal derivation is the result of eternal energy. The sun being the source, the light and heat proceeding therefrom would be as old as the sun. An eternal cause must have an eternal effect. An eternal Father must have an eternal Son, for how could he be a father before he had a son? Not by generation but, as the Church fathers say, by prolation.

The *Son* has also many official names indicative of the offices he performs, but only one proper name, that of Son derived from the father "by inheritance" (Heb. 1:4). This makes him not the only Son, as we repeat in the Creed, but the only begotten Son, as he always called himself and as the Scriptures everywhere declare.

The *Spirit* proceeds from the son (see Nicene Creed); the Son therefore intervening between the Spirit and the Father; but nothing between the Son and the Father. This admits of many sons by adoption and creation (Gal.

4:5; Eph. 1:5,) called children of God as the Jews are called children of Abraham. But Isaac is his only begotten son (Heb. 11:17). As the spirit is derived immediately from the Son, and the Son immediately from the Father, the Spirit proceedeth from the Father, but through the Son.

Much that is offensive to modern thought in the phrase "the eternal Son of God" is taken away if you consult nature and the idiom of the Hebrew language, through which this thought was revealed. According to this idiom any emanation is a son and the source or cause of the emanation is called a Father. When Job says, "As the sparks fly upwards" (Job. 5:7), "Sparks" in the Hebrew are sons of the coal. In Jacob's prophecy concerning Joseph, "Whose branches run over the wall" (Gen. 49:22) "branches" here are daughters (banoth) of the vine. Branches are the fruit-bearers and the third from the root. The Hebrew idiom makes the source or cause the Father; the effect or product, the Son. And herein is a beautiful and striking figure, the indivisibility of a trinity in unity is brought clearly to view in the root, the vine, and the branches. Both in nature and in Hebrew idiom the root is the Father, the vine proceeds from

it, and the branches, daughters, proceeding from the root through the vine are the fruit-bearers. And if God's invisible perfections are clearly seen in his visible works, as we are told in Rom. 1 : 20, we see every principle of creative energy manifested in the familiar figure of Scripture in the vine and tree; the root, the trunk and the branches essentially separated yet neither able to subsist without the other two.

Thus the original word Elohim is admittedly plural, and alone is employed to describe creative energy. After this Jehovah-Elohim, Lord God or Good Ruler is used, and then the ancient Jews said, "When God creates he is called Elohim; when he protects his people, he is called Jehovah; when he fights against their enemies, he is called Sabbaoth."

An eminent Jewish Rabbin, Simeon Ben Joachim, in his comment on the sixth section of Leviticus has these remarkable words: "Come see the mystery of the word Elohim; there are three degrees and each degree by itself alone; and yet notwithstanding, they are all one; and joined together in one they are not divided from each other." Is not this absolutely true in the Scriptural figure of the vine? Did not Christ use the same figure in John 15? Who-

ever will read that chapter weighing every word will find every principle here delineated in this figure of the vine and branches. His Father is the husbandman. He is the true (real alethrues) vine. My Father is the Husbandman (Superintendent, glorgos). And ye are the branches, fruit-bearers. "When the Comforter is come, whom I will send unto you from the Father" (John 15: 26). Here the father represents the root as a husbandman or superintendent. The son is the vine, offspring of the root: and the disciple unto whom he himself promised to send the spirit (who filled them at Pentecost) are the fruit-bearers.

Here the spirit is the third person sent from the Father by the son. The Holy Spirit proceedeth from the Father and the son. The branches proceed from the root and the vine. Just what Christ said in John 18: "I in them and thou in me." A trinity in unity; and so said the whole church till Arius, A. D. 275, taught that the son was generated in time and created by the Father out of nothing. In 325 A. D. a general Council was called to define the teaching of the church. Three hundred and eighteen Bishops were present from nearly all parts of the world, besides many inferior clergymen.

It was held with but two dissenting voices that the church had always taught "the unity of the divine essence and the equality of the three persons." Whoever will carefully read Justin Martyr born 81 years after Christ, Athanagoris born 95 A. D., Tertulian born 113 A. D., and Irenæus, a disciple of John the apostle, will see that they taught, defended and illustrated this doctrine and they were close to the fountain head of information.

In the Epistle to the Hebrews, as in Paul's letters to Ephesians, Colossians, and especially in his defence on Mars Hill, (Acts 17: 16-34), you will find the same teaching. When arraigned and taken before the Areopagus for a capital offence he witnessed the good confession. He was charged with being a setter forth of strange gods, because he preached Jesus and the resurrection. In his defense he denied the charge of presenting any new object of worship, but was explaining to them the god of whom they confessed ignorance, "Him declare I unto you." Then follows his ingenious play upon a word in their own confession. They had erected an altar to "an unknown god," agnozo theo, and he offers to explain this being whom they ignorantly, agnontis, worship. You say he is unknown. I will tell you about him.

Then he quotes their highest authorities, saying, Aratus and Cleanthus, "your own poets, say we are his offspring." Now if your authorities teach that we are the offspring of this unknown god, can any of these idols which you worship be our Father? No wonder the Areopagite (Judge Dionicious) became a convert, and later a Bishop of the Church. That stroke of logic was the death blow to Grecian mythology.

Can any Unitarian bear the strain of this discourse? The crime charged against Paul was that of introducing a new god; because he preached Jesus and the Resurrection. He showed that the Saviour was not only their unknown god, whom they ignorantly worshipped, but was he who made heaven and earth and all things, that in him we live, and move and have our being, that he gave to all life and breath and all things. This was his defence; and, if he did not believe that Jesus whom he preached was the God that made heaven and earth, "in whom we live and move and have our being," he certainly told a deliberate falsehood to free himself from the charge of being a setter forth of strange gods, and to save himself from the hemlock cup, which Socrates was made to drink for the very

offence they charged against him. In order to make Paul a Unitarian one must first make him a coward and then liar.

In the last analysis this is the essence of the gospel of Jesus the Christ that he is essentially divine, that he is the only begotten Son of God, the first in supremacy, as archee means head or chief, the only immediate product of the Father, as the vine from the root, as light from the sun, and that through him all things visible and invisible were created (Col. 1 : 15). As the root acts through its vine and branches, as the sun works through its light and heat, so the Father acts by his Son through the Spirit.

When the Scriptural idea of a Divine Trinity is well fixed in the mind, and the prerogatives of each Divine personality well defined and used in all investigations, difficulties are greatly diminished, but Trinitarians are often Unitarians in thought. Nothing but a Trinity in the God-head can explain the Bible or nature. Infinite power must be explained by infinite wisdom. In nature the power that propels can never guide. Wind, steam or electricity can propel; but track or rudder must determine the course. The understanding and application of these principles go far towards explaining the introduction of evil in the moral

universe, and the philosophy and controlment of a free moral agency. As means for sustenance must precede the creature's existence, so the underlying thought in God's eternal purpose in Christ Jesus is that the means of support must be provided in thought before God can allow the creature to be made. Thus we read Rev.—"The lamb was slain from the foundation of the world."

Professor Olin Alfred Curtis once said in my hearing: "The Personal peculiarity of the Father in Redemptional Trinity is that of origination. It is His will that springs worlds into existence and bends them into harmony in their majestic courses. The peculiarity of the Son is His aggressive self-assertive obedience. But the Holy Spirit in utter personal self-effacement only leads the soul to Christ." And what a service He thus renders!

Whether God will send a river flowing to the sea, or will set a sunset blazing in the western cloud, or will quiet the fears of a terrified child, or will break the proud heart of a wilful sinner, or will unite a willing man to Jesus Christ, or will add a further grace to the triumphs of a saint, or will pour the surprising consolations of heaven into a hopeless

grief, or will take an old man who is timid before the gathering mystery of death, and fill his soul with the peace of God, and the certainties of faith—the work, the finishing volition, the efficient eventualization of it all is given over to the Holy Spirit, "He alone is sent: but He is God." How appropriate then is the late President Warren's hymn: "I Worship Thee, O Holy Ghost."

Dr. William Fairfield Warren, President and Founder of Boston University was asked to give the origin of the hymn. He frankly stated its purpose thus:

"You ask whether this hymn grew out of any special studies or impressions on my part. To this I can only answer that about the time when it was written the Patricentric system of Calvinism was rapidly giving place in several American denominations to an equally narrow and unscriptural system which greatly rejoiced in the then newly imparted name of Christocentric Theology. Noting with some concern that a number of preachers of our own Church were being carried away by the new and Christ-honoring term, and were in danger of forgetting that in the field of experience and in the field of doctrine,

Methodism represents that consummation of the dispensation of the Father and of the dispensation of the Son, which we call the dispensation of the Spirit, I sought in various ways to recall to such minds the truth that any type of doctrine which magnifies the person and the work of the Father, or of the Son, or of the Holy Spirit, at the expense of any one of the three is to that extent unscriptural and particularly lacking in the breadth and plentitude and balance of genuine Christian teaching. When, therefore, the Commission appointed to prepare the Hymnal of 1878, requested me to contribute an original hymn for the collection, I was no doubt somewhat influenced in my choice of theme and in its mode of treatment by the anxiety I had felt to prevent our preachers and people from being captured by an alien system of teaching, which, while it was an immense advance on the teaching of Calvin, was yet well nigh silent as to the possibilities and the privileges of redeemed men living under the present all consummating dispensation of the Spirit."

So he wrote:

I worship Thee O Holy Ghost, I love to worship Thee
My risen Lord for aye were lost, but for thy company.

I worship Thee O Holy Ghost, I love to worship Thee
I grieved Thee long, alas, thou knowest it grieves me
bitterly.

I worship Thee O Holy Ghost, I love to worship Thee
Thy patient love at what a cost, at last it conquered me.

I worship Thee O Holy Ghost, I love to worship Thee
With Thee each day in Pentecost, each night nativity.

II

CHRISTIAN ASSURANCE THROUGH THE SPIRIT

"The Spirit Himself beareth witness with our spirits that we are the children of God."

—*Romans 8: 16.*

CHRISTIAN assurance of our adoption as the children of God through the Spirit's testimony and our own consciousness is one of the important experiences of the Christian life. The text is the classic of Paul and of all subsequent teachers on that subject.

These words speak definitely concerning Christian assurance, which relates to the matter of sonship through adoption. This filial relation, in order to be certainly known, must be definitely proven by two separate and distinct witnesses. Together they proclaim the privilege of knowing our present state of grace, and affirm Christianity to be a knowable religion, which is the central idea of the Wesleyan revival and the common privilege of believers in Christ.

Were it said, "The Spirit beareth witness to our spirits," it would give us but one witness, and make us but recipients of His testimony; but when "The Spirit beareth witness with our spirits," it means two separate and distinct witnesses to the same thing. The original word in our text for "witnessing with," means, always and everywhere, as used both in classical and in New Testament Greek, two witnesses jointly yet distinctly testifying to the same thing. In the infinitive it means to be a fellow witness, or to testify to the same thing as another does; and so it constantly signifies in the Scriptures, and is never used except where there is a concurrent testimony of two witnesses. It was in view of this original word that Mr. Wesley, in his "Notes," said: "It is manifest here are two witnesses mentioned; the Spirit of God and our own spirit." We select as our theme the two-fold witness of adoption.

This subject is too broad to be limited or confined to either of the two half-truths sometimes adopted.

There is a class of believers, who, admitting that it is their privilege to know their spiritual condition, exalt human conscience and magnify personal opinion and individual

judgment to the utter disregard of the higher test, the testimony of the Spirit. This merely human criterion is an uncertain one. Many men have been deceived to their eternal ruin by their consciences. The human conscience is as varied and depraved as humanity is diversified and fallen. What one man could do without the slightest compunction of conscience would cause another to shudder at its mention. Every man has a conscience of his own and masters it by his will. It has no law that men are forced to obey. Man has so stifled his conscience that it neither responds to right nor vibrates to wrong. This is conscience not as God gave it, but as sin ruined it. Let not such men conclude that as their deadened consciences do not condemn them God does not. Nor can they safely judge themselves justified by any process of their own minds, by any logical deduction from their ways of life, from their acts of charity or from their lines of thought. Man's unaided intellect has not the capacity to determine whether he is saved or not.

The other class is formed of those who belittle themselves and undervalue their own judgment in the tenacity with which they hold to the doctrine of the Spirit's testimony.

They think that this is the only reliable witness. Now, the Spirit indeed must testify, but we should prove the Spirit, lest we mistake our own imagination for the voice of God in the soul. Remember also that Satan is a spirit, and that he sometimes transforms himself into an angel of light for the purpose of deceiving God's children. It is an historical fact that every schism in the Christian church has been led and inspired by those professing to be guided by the Holy Spirit; and "crankism" always, according to its own testimony, finds its source in divine inspiration. Thus from this perversion of a grand doctrine there spring the endless stories of dreams and visions and mysterious communications, which prompt and support spiritualistic fanaticism and fraud in all its undertakings.

I have stated the two extreme views of this doctrine of Christian assurance. Neither of the views is essentially false; both are only exaggerations of half-truth to the exclusion of the other half. One class rests all its hope upon the indirect testimony of the individual conscience, the other upon the direct witness of the Spirit. They should have the combined testimony of the objective spirit given of God and of the subjective human spirit.

We shall not unmistakably know our adoption by any inference of our own mind alone, for the natural mind cannot discern the things of God; the human intellect cannot comprehend the spiritual without the divine illumination. Nor can we depend implicitly upon impressions supposed to be derived from the Holy Spirit alone, for the office of the Spirit is not to perform the mission of our own spirits. Therefore, we must believe in:—

I. The necessity of this twofold witness of adoption, if any assurance is given.

If we are children of God, we have been justified and regenerated. We have been forgiven our past offences and we have been accepted as righteous in God's sight for the sake of Christ. We have also been made new creatures so that the things which we once hated, because they were disagreeable to our depraved natures, we now love, because we have been brought into unison with them; and vice-versa, the things we previously loved we now despise. Both to justification and to regeneration there must be in the very nature of the case a separate witness.

Justification is an act in the divine mind, whereby we are forgiven our past sins. Now, no one can know by unaided human reason

what takes place in the divine mind; by no logical deduction can we find out this fact. We can know it only when God testifies to it by the voice of the Spirit, hence, the necessity for the direct witness, the objective testimony to our personal pardon.

But regeneration is different and demands another witness. The being "born again," or "created anew in Christ Jesus," is a work wrought in the soul. It is not so much an act in the divine mind, like pardon, as it is a change in our moral nature by which we are "cleansed," "renewed," "quickened." God is indeed the Agent, but we are the subjects of this transformation. And this change does not demand the testimony of the Spirit, for we ourselves know when it is produced; and our spirits should bear witness to the fact.

The blessedness of adoption is not proven by the human spirit's agency alone; nor by the agency of God alone. The Christian may infer by inspection and introspection that he has the grace of God; but, besides this, it is equally necessary that the divine Spirit speak with a "voiceless assurance" to his consciousness that he is a child of God. The concurrence and the co-operation of both the divine and the human spirits are essential to such a clear evidence of

our sonship as shall fill and thrill the soul with a vital and vitalizing life. We can be assured of our present personal salvation, only as these two witnesses testify, conjointly. Only their combined testimony can establish our sonship beyond a reasonable doubt. When the Holy Spirit declares that God has pardoned our past sins, and our spirits confirm the assurance by attesting the wondrous change wrought in our nature; then, and not till then, faith rests upon the moral certainty established in the mouths of two witnesses that we are the children of God; and with this evidence of our adoption we cry out with joy, "Abba, Father!"

This is a sublime experience, a grand state of grace, a blessed way to live; it is "a heaven to go to heaven in." The soul once burdened with a load of guilt is freely forgiven. It had been in darkness and danger; now, it has light and life. The gloom which had been settling deeper and deeper, is driven before "the light that shineth more and more unto the perfect day." The soul had once hated God, had dreaded to meet Him, and had longed to annihilate Him from the universe; now, it loves Him; enjoys His communion and wants to dwell with Him for ever. It had despised His service, had disliked His institutions and had shunned His people; now,

it spends and is spent in His work, delights in the means of grace and seeks from choice the companionship of the redeemed. Once it was earthly, sensual, devilish in thought, word and deed; now, it is purified, lifted into a spiritual environment and claims its citizenship in heaven. Esteems itself a pilgrim and a stranger here and journeys toward its home; handles lightly the things of time and sense, but steadily looks at that which is unseen and eternal; and thrills even now with the ecstasy of a new life and joy!

This is the blessedness of adoption. Is such an experience our privilege? May every Christian be consciously pardoned and regenerated in this life? When adopted into the divine family and made an "heir prospective" of heaven, may we have the assurance here and now? To what extent is the attestation granted? How is it given?

The text answers all these questions with the authority of inspiration. It suggests lines of thought reaching out in all directions above and beyond this doctrine. Does it not declare the divinity of the Holy Spirit, the third person of the adorable Trinity? The Revised Version is better rendered in speaking of the Spirit "Himself," and not the Spirit "itself." The

text leads us to the great doctrine of the Trinity in its statement of our relation to God, to Christ and to the Spirit. The Spirit assures us that we are heirs of God and joint heirs with Christ.

Is this two-fold witness of adoption, as outlined above, the common privilege of Christians?

II. Such an attestation is a possibility.

We have seen that if we are assured of our adoption, the testimony must be twofold, the very nature of adoption making both witnesses necessary. Now is this duplicate proof possible? There may be a possibility of this experience without its being positive or even probable; but there can be no probability, much less certainty, until the possibility is established.

It is possible for us to be thus assured, provided God is disposed to reveal it unto us. This argument is based upon the nature of the soul, and upon the relation existing between the divine Spirit and the human spirit. "There is a spirit in man and the breath of the Almighty giveth them understanding." (Job 32:8.) Now, it is a natural law that substances of the same nature act upon and influence each other. Therefore, this doctrine of the concurrence and

the combined action of the human with the divine Spirit in witnessing to adoption is a philosophical one. Man is a spirit, an invisible potency; he is an emanation from God. If man were a mere material being like the beast he drives, the creature he owns and feeds, the idea of receiving direct messages from God, a spiritual being, would be absurd.

God is a spirit, an immaterial person, an invisible potency. He created every fish of the sea, all the fowl of the air, and the cattle upon a thousand hills; He owns and preserves every one of them. So minute is His care that not a sparrow can fall without His notice. But is there any spiritual communion between any of these creatures and their God? The thought is preposterous. Why? Because they are only creatures of the moment, material beings with no spirits to reach out in their aspirations from communion with the unseen God. But when the Great Father would have a being on earth fit to commune with Himself, He said: "Let us make man in our own image after our own likeness." (Gen. 1:26.) Then we are told: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7.) All those other beings that swim

in the deep, that creep upon the earth, that soar in mid-air, are mere things, mere creations; man is God's "out-birth," God's companion, God's child. Man's body indeed links him with things terrestrial, but his spirit claims allegiance with the celestial world. Man does not have a spirit; man is a spirit, patterned after God, made in His image after His likeness, and therefore capable of communion with God and the unseen world. Hence, if God is disposed to reveal to us our acceptance, we are naturally qualified to receive, understand and respond to the divine message of the Spirit. Herein is seen the possibility of God's regenerate children's knowledge of their adoption.

III. In all probability, God will reveal to His children the fact of their sonship.

1. We think the importance of this twofold witness is a strong argument for the probability that God has not left it out of His plan.

(a) How can we be truly happy without it? Either we are adopted into the divine family, or we are not. If we are not we are yet sinners; if sinners "the wrath of God abideth on us"; and every moment we are in danger of dropping into eternity unprepared. What peace of mind can the Christian claim with no assurance of his own safety? If under such circum-

stances he enjoys peace, it is the peace of a frozen lake and not a natural calm. Who can believe that our Father would willingly keep from us a fact that would give us supreme joy in His service, when the withholding of it can only force us to doubt Him and to distress ourselves? The joy of His children must be important in His sight; but their happiness depends upon the conscious certainty of their adoption, and God cannot overlook its importance.

(b) Of what use can we be to others without conscious pardon of our own sin? It is God's purpose to make every saved soul a soul-saving agent. But how can we give to others what we do not consciously possess? Men want religious instruction and leadership only from witnesses to its saving power. They must be able to say: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us." Never until the church can give this invitation will she "look forth as the morning, fair as the moon, clear as the sun and terrible as an army with banners." Is it reasonable to suppose that God would defeat His own plan by depriving us of the one qualification for doing the very work for which He has placed us

here? Without it we can never teach the transgressor His ways.

(c) He has also commanded us to grow in grace, to be pure, to be holy. But higher attainments in the Christian life are not to be expected of those who have not reached the state of assured salvation. They can be in no condition to seek Christian perfection until they know their sins to have been forgiven. It would be presumption for them to ask the highest privilege of God's children without some assurance of belonging to His family. And besides, a spirit perplexed with doubts and fears is paralysed in its efforts to attain moral purity. God would not urge us to go forward without first assuring us that we are on the right road. It is His purpose that we should be holy; without assurance this is impossible; and hence, He who demands holiness must have provided the essential condition.

(d) No one can doubt that it is the purpose of God to honor His Son and to prosper His church. Christ's glory is linked with the success of the church. The success of the church consists in developing a "chosen generation, a royal priesthood, a peculiar people, showing forth the praises of Him, who called them out

of darkness into His marvelous light." A people not covered with the robes of righteousness, not clothed with the garments of salvation, laden with gloomy fear and despondency, slothful in business and lukewarm in spirit cannot honor the church or glorify its Head. The crowning glory of Jesus is the holiness and happiness of the Church, which He purchased with His own blood. But this sublime condition is dependent upon Christian assurance and hence its importance.

2. The probability of this experience is further confirmed by a study of the Lord's dealings with men in other matters. On subjects of far less importance than personal salvation He has given assurances that could not be doubted. "He made known His ways unto Moses and His acts unto" the "children of men" by signs and wonders which He did before their eyes through agents divinely selected. We know that at least twice God has written with His own hand messages for men; the first was on stone, when amidst the thunderings of Sinai He gave the tables of law; the other, was on plaster during Belshazzar's feast, when the mysterious hand wrote the guilty monarch's doom upon the wall. The miracles of Moses were but signs from heaven attesting the divinity of his mis-

sion among men, and the inspired apostle speaks of Jesus as "a man approved of God unto you by mighty works and wonders and signs, which God did by him in the midst of you, even as you yourselves know." The Lord stretched his bow across the heavens as a pledge and token of His covenant with Noah; and He made Zacharias dumb, as a sign that he would fulfil His promise in the birth of John the Baptist. He answered Elijah's prayer on Mt. Carmel, in the presence of four hundred and fifty prophets of Baal, by sending fire from heaven to consume the sacrifice; and thus acknowledged His servant in the presence of all the people. And on the Day of Pentecost, the tongues of fire that descended on the disciples were public signs of heaven's approbation of the Christian church in its first revival effort. If in these and in a hundred other matters God has assured His people of His will, is it not probable that He will certify to our adoption? Is it not unreasonable to suppose for a moment that He could neglect this most important matter while attending to those of lesser concern?

3. The mutual relation existing between God and His people is a strong presumptive proof of their assurance.

He has chosen the tender and endearing re-

lation of a parent to his offspring to represent his relation to us. "Like as a Father pitieth his children so the Lord pitieth them that fear him." (Psalms 103: 13.) The Great Teacher taught us, when we pray to call God "Our Father." No true father on earth would deny his children the privilege of filial recognition; much less, "Our Father which art in heaven." Such conduct on the part of the parent would destroy all love and reverence on the part of the child. You would not treat your children so, unless you were a monster of cruelty. From earliest childhood they recognize you as "father," and call you by that endearing title. If it was necessary for you to give them some sign or testimony by which they might know you, you would not withhold it. "But if ye being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him."

4. The capacity of the human spirit and the office of the Holy Spirit both prove the reasonableness of this doctrine. God not only made my spirit capable of receiving a knowledge of my adoption, but implanted in me the desire for it. Is not the law universal that for every

need there must be a supply? Has God created any want in the human spirit for which He has not provided a legitimate gratification?

There is a yearning in the human soul for communion with God; there is capacity for the conscious enjoyment of His favour; there is a longing for the assurance of adoption. The God who made the human soul and implanted in it this desire must have provided for the supply of this legitimate and urgent want.

It is the office of the Holy Spirit to gratify this craving of the human spirit. That is the most important part of His mission in this world. There can be no explanation of His mission here if you banish the doctrine of His testimony to our salvation. He is said to seal us unto the day of redemption, but how can we receive this seal without feeling the impression? He is called the Comforter, but how can He comfort us without assuring us of salvation? He is the teacher, who shall guide us into all truth; but the most important knowledge the soul can gain is the certainty of its adoption. He makes intercession for us with groanings which cannot be uttered; but in His prayers for the saints He cannot forget their greatest present need.

5. The present enjoyment of God's people implies their present consciousness of their adoption.

The "peace of God which passeth understanding" is ascribed unto them; and "joy unspeakable and full of glory" is theirs. David's exhortation is "Be glad in the Lord and rejoice; and shout for joy ye that be upright in heart," and Paul exclaims: "Rejoice in the Lord always; and again I say rejoice." Neither the experience of joy ascribed to us nor the duty of rejoicing urged upon us would be consistent with a state of doubt or uncertainty about our adoption. The joy which is the Christian's strength must grow out of the harmonious agreement of "the witness of the Spirit" and the "testimony of a good conscience."

6. This doctrine finds further proof from the experience of God's people under the old dispensation.

Back before the Mosaic economy God was pleased to reveal their acceptance to the righteous by many audible and visible signs. But when the Jewish church was organized and the Tabernacle service was instituted, He made known His favor to the people through the high priest, to whom He spake in the Holy

of Holies from beneath the wings of the cherubim. Under the new covenant, we possess no Shekinah, we hear no vocal responses, we burn no costly sacrifices, we claim the intervention of no human priests; yet, we must believe that under this spiritual dispensation, the "Spirit Himself beareth witness with our spirit."

How else could we account for the inspiration of the prophets, aside from communion with the Spirit? Isaiah penetrates the vista of seven hundred and forty future years and prophetically depicts the personality and character, the birth, life and death of Jesus as accurately as though he was writing history. Daniel foretold the precise time, and Micah the exact place of the Saviour's advent, hundreds of years before its occurrence. "But the prophets were divinely chosen men selected for a special work": and you are a chosen people and have received the adoption of sons. If the Holy Spirit revealed the will and purpose of God to them, why may He not declare your adoption to you? You are as well qualified to receive a personal assurance as were the prophets to understand special messages.

But advancing a step further, I assert that in that comparatively dark age, good men were given undeniable assurance of their acceptance

with God. Where shall we look for proof? Standing beside the first altar ever erected Abel "obtained witness that he was righteous, God testifying of his gifts, and by it he "being dead yet speaketh." A little later on, "Enoch was translated that he should not see death; but before his translation he had this testimony that he pleased God." No one can doubt Isaiah's assurance, when with grateful joy he exclaimed, "O, Lord, I will praise thee, for though Thou wast angry with me yet now Thine anger is turned away, and Thou comfortest me!" David testifies that he was taken up out of an horrible pit and out of miry clay, and was placed upon a rock and had a new song given him. (Psa. 40: 2.)

Now, if Abel and Enoch, Isaiah and David, knew they were saved, you must believe that God, who is no respecter of persons, gave a like testimony to Abraham, Isaac and Jacob, to Joseph, Moses and Joshua, all of whom were equally faithful servants. Nor will you doubt, if you read the history of Samuel and the prophets, that they all rejoiced in a similar assurance.

But, if under the dispensation, which was only typical of good things to come, men

walked in the light of God's countenance, who can suppose that in the blazing light of the Christian era this choice privilege would be denied?

"When the fullness of time came God sent forth his Son, that he might redeem them that were under the law, that we might receive the adoption of Sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts crying Abba, Father." Galatians 4: 4-6.

"For as many as are led by the Spirit of God these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry Abba, Father. The Spirit himself beareth witness with our spirit that we are children of God, and if children then heirs; heirs of God and joint-heirs with Christ." (Romans 8: 14–17.)

This leads us to

IV. The positive certainty of this privilege.

I think we have seen that if any assurance of our adoption is given, a twofold testimony is necessary, justification and regeneration both requiring a separate witness. Secondly, if God is disposed to speak to us with the voice of a Spirit, we are capable of understanding the

divine communication, hence the experience is possible. We have urged the probability that God is thus disposed.

Leaving now the argumentative side of this theme, I proclaim this twofold witness as our present privilege. The New Testament is as clear as daylight on the subject. The Revised Version asserts that "if any man wills to do his will he shall know of the doctrine, whether it be of God or whether I speak it myself." Throughout the Gospels the experience is taught. In Acts the Apostles declare: "We are witnesses of these things." In Paul's writings he exclaims: "I know whom I have believed." In John's first epistle he states fifty-one times that he knows what he is writing about. In that short letter of only five chapters, not covering three pages in our ordinary Bibles, he says again and again: "We know," "We know." Nineteen times he testifies, "We know Him"; and once he became so earnest that he exclaims: "We do know that we know Him."

But I need not attempt to prove to Christians that the Bible teaches this doctrine. I stand in the presence of men and women this morning, who can testify that this twofold witness is theirs now. "For ye are all sons of God through faith in Jesus Christ."

You enjoy the direct witness of the Spirit. "You know that you abide in Him by the Spirit which He has given you." "It is the Spirit which beareth witness because the Spirit is truth." "God beareth you witness giving you the Holy Ghost even as He did the Apostles." "For if any man have not the Spirit of Christ he is none of His." You enjoy the direct witness of the Spirit.

You also have the indirect witness, the testimony of a good conscience. "He that believeth on the Son hath the witness in himself." "And hereby we know that we are of the truth and shall assure our hearts before Him. Beloved, if our own heart condemns us not then have we confidence towards God." And this "Hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." "We are witnesses of these things and so also is the Holy Spirit," and thus in the mouths of two witnesses it may be established beyond a reasonable doubt.

Now, in closing with a clear evidence of salvation and a personal knowledge this moment of the objective and of the subjective witness, on the authority of Christ and His Apostles, confirmed by the testimony of a million living witnesses, I proclaim to you this

twofold testimony as your present personal privilege. You may have this double attestation of your adoption now for the asking.

But, mark you, in setting forth this privilege I have not made it essential to salvation. Nowhere in the sacred Scriptures is Christian Assurance presented as a condition of reward or as essential to heaven. Therefore we do not say you will be lost if the evidence of your acceptance is not clear to you but we say that you are living below your privilege. Without it you are at best but servants when you ought to be children. Rejoice that you have been called to His worthy service but pray that you may consciously receive the adoption of sons.

You know that this duplicate proof of sonship is the common privilege of believers. Then why live in a dungeon of darkness, while the light of Jehovah's presence is shining so fully and freely for you. Your present probationary state may be made luminous and glorious if you but step into the sunlight and open the windows of your soul to let the sunbeams in.

III

THE SPIRIT-FILLED LIFE

"Be filled with the Spirit."—*Ephesians 5: 18.*

THE whole passage reads: "And be not drunk with wine, wherein is riot, but be filled with the Spirit; Speaking one to another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things in the name of the Lord Jesus Christ, to God even the Father!"

There is in human nature an instinctive craving for excitement which this text recognizes and for which it legitimately provides. Paul, in the instruction as to where we should not seek it and in what we should find it, assumes it is necessary. The emotional nature is implanted of the Deity and is as essential a part of humanity as the intellectual or the physical; its activity is as normal as any other part of the human economy. Hence, its excitation gives zest unto life and makes life worth living.

Society, as we study it in history or find it about us, is fed upon excitement. It lives for it. Men flee from monotony and hate stagnation. They love the tingling of excited nerves, the throbbing of the quickening heartbeat. People rush to the theatre, to the movies, to the races, to sensational literature, to the dance that the passions may throb and that the pulses may wildly beat. Who cares for a pastime, for recreation, for music or for oratory that does not stir the blood and move the feelings with bounding sensation? And this is normal to life, for the emotional nature has its ground in the life of the Deity. Its excitation in human beings is, therefore, natural. Humanity has always regarded it as essential to effective, happy living. This is the secret of the love of war that stirs the savage breast and is the explanation of methods of amusement in modern society. It explains also the strange infatuation for alcohol, narcotics and other opiates. The use of artificial stimulants has been one of the most common methods of breaking up the monotony of life.

The period of the Apostle was noted for its spurious means of enjoyment. The whole of Gentilism was mighty to drink wine and was

riotous with drunken song and clamour. Plato used to boast of the immense quantities of liquor which Socrates could swill uninjured, and the philosopher Xenocrites received a golden crown as a reward from Dionysius for swallowing a gallon at a draught. These were leaders of Gentile thought; and Paul is writing to Christian converts in Ephesus, where the worship of Diana drew hundreds of thousands in the lewdness and excess and revelry and drunkenness beyond the imagination of any living in this better day. So he said, "Be not drunken with wine wherein is riot; but be filled with the spirit; Speaking one to another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

As heathenism was enthused with riotous excesses, so Paul would have the Church of Christ as full of the Spirit and rapturous with song and hymn and melody of heart. He recognized the universal craving for excitement but urges Christian converts to regard the nobility of its object and the legitimacy of its means. While Gentilism is drunkenly obstreperous, Christianity should be spiritually melodious and triumphant. In contrast with the lewd

songs of heathen revellers, Paul wants the Ephesian Church to resound with rich and glorious melodies. Just insofar as we Preachers lose the enthusiastic aggressiveness that stirs the conscience and the swing of conquest that rouses the sensibilities, and the service of song in the Church drifts into formality and away from the heart, to that extent we drive the people of our Churches to the questionable pleasures which the world supplies.

"Be filled with the Spirit," and he will supply this universal craving for companionship and life. Here we are taught, and may we ponder, the lessons:

1. That there is a natural craving in human nature for the Divine presence;

2. That the Holy Spirit Himself answers this craving of the human soul;

3. That He is therefore available to every child of God;

4. That we may be filled with this Divine manifestation;

5. That we ought to be thus filled;

6. That not to be so filled involves us in a guilty responsibility;

7. That the effect of the Spirit's fullness would justify all the sacrifice necessary to secure it.

1. *There is a natural craving in human nature for the Divine presence.*

Oh! this sensation of want; this hatred of stagnation; this desire to flee from oneself; this craving for an unknown something out of reach; this burning to break the monotony of life; this eager, restless longing for some enlargement of heart,—is the crying out of the soul after God. When interpreted otherwise it leads to all the social follies of immoral or doubtful tendency, to revelry and drunkenness. Why is it that the abnormal dance, the card-table and the theatre are so popular? Why are the various forms of dissipation so universal? Because we have yielded to the temptation of the devil and come to consider as fanaticism in religion that which we regard as only a proper enthusiasm in anything else. Who cares for a party without abandon and mirth? Who cares for anything else that does not quicken the flow of the blood and arouse the nerves? Alas! that in religion where this natural demand for life should find its legitimate expression and satisfaction we have surrendered to a false idea of solemnity and have become sanctimonious. Our dignity turns to dullness. Our reverence is made so unattractive that it breeds irrever-

ence in others, because we have eliminated the element without which it is as a "sounding brass and a tinkling cymbal."

"There is a Spirit above and a spirit below;
A Spirit of joy and a spirit of woe;
The Spirit above is the Spirit Divine;
The spirit below is the spirit of wine."

Alcoholic spirits have been aptly called the devil's counterfeit of the Holy Spirit. Indulgence in them aggravates without satisfying. Its effects are temporary in nature and wear out without gratifying. It takes more and more of each poisoned indulgence to produce the same excitation. The wine to which Paul alludes had power to intensify the appetite for itself and for its consequent riot. It stands in our text for all sensuous and sensual means of stirring the emotional nature into unnatural excitement. Poor and ruinous substitutes every one of them for the Divinely provided agent for stirring the feelings into normal and joyous —to useful and moral interest. "Ye receive not the spirit of the world but the Spirit which is of God, that ye might know the things which are freely given you of God," and be able to distinguish them from all that pertains to the world, flesh and the devil.

"Be not drunken with wine." Do not let your

craving for stimulation lead you to the sensuous and sensual things wherein is riot that destroys with permanent debasement of soul all the nobler faculties and that leads to despair; but be filled with the Spirit and joyous hymns and thanks to God, which furnish the Divine answer to the human craving for external aid in living our earthborn lives. For as the usefulness of anyone depends upon his interest in and devotion to his work, so our success and happiness as Christians depends upon our absorption to the point of intense interest in our Holy religion. Men who get excited in other matters should not be unemotional here. Why are men so circumspect in the Church but so enthusiastic in a political gathering where they have interests at stake or in a business trade where profits are in the balance? They get excited in proportion to their interest in anything.

Our sensibilities should be stirred to whatever degree is natural to our temperament, and Christianity provides for that as truly as hunger is provided for by food; or the need of the optic nerve is met by light; or demand of the auricular nerve is answered by sound; or the olfactory nerve by odour; or the palatal by taste; or the sensory by feeling. Our Father, who never planted a want in the human soul

without providing for its legitimate gratification, and the Son, our elder Brother, who lived and died for us, have sent forth the Paraclete, the Executive of the Godhead for our good, that we, creatures made for the occupancy of the Creator, might find our highest joys, when as a temple we become the habitation of God through the Spirit.

2. *That the Holy Spirit Himself answers this craving of the human soul.*

The presence of the supernatural is demanded for the introduction of animal life into our world, which was once a molten globe, circling through the heavens. No evolution from the laws of nature can bridge the gulf between dead matter and life. Life cannot be evolved from non-living matter. We must admit, therefore, the Divine origin of the human spirit with its reflective self-consciousness, its sense of right and wrong, its capacity to commune with God. The human spirit was never evolved from matter. Its beginning was supernatural. But in the downfall of our race, in the first transgression, our spiritual nature was damaged. The intellect the least, the will and moral sensibilities the most. Whence is the strength by which this weakness can be re-

moved? Not from within man, but from without; not from beneath, but from above, even from the source of all life and power—the Spirit of God.

If fallen man is ever to overcome the evil propensities of his depraved nature, he must secure the mighty ally in the war he wages with the world, the flesh and the devil. With this spiritual ally we can walk arm in arm in unsullied whiteness through the pollution of this present world. Aside from Divine help, we have no such power to purify our own natures or to soar aloft and hold communion with the sky. We have no wings for such a flight nor motive power. These are the gifts of Divine grace through the Spirit of Promise. It were as unreasonable to incite a corpse to walk the streets or to till the fields, as to inspire an unregenerate soul to rise from earth to heaven. An eagle cannot soar above the atmosphere; neither can the natural man rise unaided above his depravity. The spiritual power is not a development, but an endowment capable of great increase by faithful use. "Tarry ye in the city of Jerusalem until ye be endued with power from on high. Wait the promise of the Father which, saith He, you have heard from me. Ye shall receive power when the Holy Spirit is

come upon you and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria and unto the uttermost parts of the earth." This promise includes our times, for the uttermost pagan tribe has not yet been evangelized. "If I go not away, the Comforter will not come, but if I go I will send Him unto you." The ascension of Enoch and Elijah were like the flight of eagles that none may follow, but the Ascension of Christ was to bridge the chasm between us and the unseen Holy so that we might ascend to heaven and the Comforter descend to us bringing power.

As the coming of the Spirit upon Samson strengthened his lower faculties, so as to make him mighty in bodily vigor, so the coming of the Holy Spirit will empower our higher faculties, making us Samsons in soul.

The whole career of Jesus, His work and words, were on the lofty table-land of supernaturalism. When the incarnate Christ came to the Jordan to receive baptism and was consecrated after the order of the Levitical priesthood, the Holy Spirit descended upon Him to abide, and thus became the Holy Ghost, Anglo-Saxon "The Holy Guest," which He could not be until the incarnation had taken place. He could then communicate gifts and

knowledge unknown to man before. It was at the Jordan that the Spirit became the guest of the human nature of Christ, and as the Father was in the Son by nature, when the Holy Spirit entered the human nature of Christ and became the Holy Guest, then it was literally true that in the man Christ Jesus dwelt all the fullness of the Godhead bodily. (Col. 2: 9.)

The nature of the Spirit's ministry cannot be surgically dissected or mathematically demonstrated. There is mystery connected with all spiritual existence and there are modes of operation which the human mind can never fathom. But this is true not only of spiritual life but of all life. No astronomer can define light, no biologist life. They can neither explain nor deny it. No finite mind can ever know where life begins or how the life-germ assimilates to itself a material body. We are ignorant of the nature of life and must judge of its attributes only by its manifestations; and by this same means we may know the Holy Spirit, and realize His presence in our lives and communities. His effects are manifest in human souls. The purpose of God is to save the world and He gives His Holy Spirit to make His agents efficient in the accomplishment of His purpose.

The maxim of Protestantism, of the low church, non-ritualistic type, is this: Where the Spirit is, there is the Church. The maxim of the Roman and sacramentarian is: Where the Church is, there is the Spirit. In the first place the Spirit creates the Church; in the other the Church professedly insures the presence of the Spirit. But He dwells only in hearts; not in sacraments or in organizations. Hence, no organization, however apostolic its history or successive its ordinations, can secure the guaranteed presence of the Holy Spirit.

Architecture and art, music and eloquence, numbers and wealth all wait upon the Church of today. But somehow we lack power in and over the world.

As Peter and John were entering the temple at the hour of prayer, a man lame from birth asked alms. Peter said: "Silver and gold have I none, but such as I have, give I unto thee. In the name of Jesus Christ of Nazareth rise up and walk." We repeat the story but we fail to give the sign. We fight spiritual enemies with intellectual weapons, rehearse historic victories in the face of present disasters, have what Peter had not but lack what Peter had. We put our hands in our pockets and give our money instead of putting out our hands

and giving power. Why? Because we cannot give what we do not have. The only commandment in the passive voice has been ignored. We have not been filled with the Spirit.

3. *He is available to every child of God.*

He is the Channel through whom the love of the Father and the grace of the Son are poured upon penitent believers. To forsake the channel is to miss the stream of blessing. The Father's love and the Son's sacrifice avail us nothing without the personal agency of the Spirit applying the provision for our salvation. He is the appointed almoner of the divine bounty and the messenger of the king's pardon. To despise His person is to miss His blessing, to neglect His presence is to be without God in this world.

If a city has a bureau of charities, those of its poor who proudly refuse this organized help and rely on the general benevolence of the city government starve because of their folly; are no more unreasonable than are those who admit that they are sinners, but are trusting in the general Fatherhood of God for forgiveness while ignoring his bureau of pardon through the mediation of his Son, administered

by his accredited commissioner, the Holy Spirit of Grace.

Many Christians who are almost destitute of Spiritual Strength might become strong through the more abundant life which Christ came to bestow, if they would only honour with an intelligent faith that personality whom he has appointed the Lord and Giver of life.

If you now have a heart hunger to know God, a soul longing for His fellowship in abiding terms of intimacy, open every gateway of your being to the Father's love, borne from Him through our Saviour's mediation, and administered in the soul of the willing believer by the Holy Spirit.

4. *We may be filled with this Divine Manifestation.*

That ye might be partly under His influence? No; that you might be filled with all the fullness of God was the Apostle's prayer. (Ephesians 3: 19.) Was St. Paul, the Apostle to the Gentiles, a personal witness to this fullness in his own experience? Listen to Ananias, the messenger to Saul, who is waiting in his blindness for light. "Brother Saul, the Lord even Jesus who appeared unto thee in the way thou camest has sent me that thou mayest re-

ceive thy sight and be filled with the Holy Ghost." (Acts 9: 17.) A little later on we read, "Then Saul, who is also called Paul, filled with the Holy Spirit, fastened his eyes on a certain sorcerer and rebuked him." (Acts 13: 19.)

This fullness of the Spirit was Paul's abiding experience. We have the same capacity to receive God. But what is the method of its utilization. Like the atmosphere, He fills every vacuum; it is ours to create a vacuum by the surrender of every unworthy, every sensuous, every sensual agency and by the voluntary reception to our fullest capacity of the natural stimulus for every human soul, the Divine afflatus: *"Be filled with the Spirit."*

When we read several times after Pentecost that the disciples were filled with the Holy Ghost, "Were they filled once for all at Pentecost, or was the filling repeated again and again?" is asked.

We answer: The question confounds vital with mechanical fullness. Dr. William Arthur thus illustrates the difference: "Fill a pitcher at night with milk and fill a growing baby with the same fluid, and in the morning the pitcher will be full, the baby will be empty and will be crying for more." All believers are growing

in their spiritual capacity and must continually appropriate more and more of not only "the sincere milk of the word" but also of the fullness of the Holy Spirit, the giver and supporter of spiritual life.

> "Insatiate to this spring I fly;
> I drink and yet am ever dry."

At Druid Hill Park in Baltimore is a lovely lakelet. I saw it one day, calm as a mirror in the sunlight. In the centre of it, rising a few inches above the water was a small black object that looked like the trunk of a sapling. But as I looked at it suddenly there shot from it, leaping a hundred feet into the air, a sheet of pure water that broke into most beautiful curves and fell in spray, filling the lakelet with life and beauty. And as the sun shone upon it, the sky was filled with fragments of rainbows. The scene upon which I gazed a moment before was transformed by the power of another force from above and beyond it. Thus from the lofty heights of eternal love there streams down into the human heart, rightly connected and rightly consecrated, the Divine current by which Peter was transformed; by which Paul was thrilled and filled; and by which you and I may be tranfigured from uselessness and impotency into souls of power and of grace.

5. *We ought to be thus filled.*

We are responsible for all the power we possess and for all we might have—accountable for the influence for good that might emanate from our lives had we the fullness of the blessing of the Gospel of Peace. I have known men to stay away from Church lest they might be convinced of duty concerning a matter that troubled them, never thinking that they were culpable not only for the neglect of the light they had, but for the neglect of the opportunity to get more light. It was against such that the most bitter complaint of the Master was hurled. "But ye will not come unto me that ye might have life."

Our obligation is founded upon the command of God. Though all the world needed the Gospel and men were hastening into eternity unprepared, and the Disciples were eager to rush out and help them, yet the Saviour's order was "Tarry ye in the city until ye be endued with power from on high. Wait the promise of the Father which ye have heard from Me. John indeed baptized you with water, but you will be baptized with the Holy Spirit not many days hence."

The promise of God obligates us to receive

the Paraclete. The Father says, "I will pour out my Spirit upon all flesh. Your sons and your daughters shall prophesy; your old men shall dream dreams; your young men shall see visions and also upon my servants and my handmaidens in those days will I pour out my Spirit." (Joel 2: 28.) Christ the Son takes up the Father's promise, and adds to it fullness and definiteness, saying, "If ye being evil know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." Then Jesus startled his Disciples with the announcement "Behold, I send the promise of my Father upon you." (Luke 24: 49.)

Our own necessities show the oughtness of this matter. We were made for the Divine indwelling; and we never reach our proper spiritual sphere until we become the habitation of God through the Spirit. That steamer can never go out of the dock with wind and tide both against her till sufficient steam is produced and applied. That locomotive is powerless to draw the train upgrade without the propulsive power of steam. That aeroplane may be a perfect structure but will never rise from the ground to fulfil its mission in the air until power is generated and applied; and we

can never meet our moral obligations or perform our spiritual duties if we neglect or refuse to be filled with the Spirit. That is our motor power.

The needs of those about us demand this of us. When I lived in Maryland, though a small boy, I remember the great fire that broke out in Salisbury, our neighbouring town; its principal buildings were reduced to ashes. The trouble was that they were not expecting a fire, and the only two fire-engines in the place were out of working order. While the neglecters stood by regretting the inefficiency of their appliances, the city went up in smoke. Untoward circumstances frequently reveal our spiritual destitution. Some member of our household or of our neighbourhood falls sick. We are asked to pray for the dying. It is a sad plight for a professed Christian not to be able to give to a struggling soul a word of comfort ere he takes his lonely journey to the land of shades. But one destitute of the Spirit's power is not ready for such work. I have seen a worse thing happen than the Salisbury fire. I have seen a whole community drifting hellward; the families of saints growing up in worldliness; Church members losing influence over their own children; earthliness, sensual-

ness, devilishness holding high carnival, and the only device that God or man ever knew for saving such a situation—namely, a thoroughly consecrated Christian life filled with the Spirit's power, was "out of working order."

6. *Not to be so filled involves us in a guilty responsibility.*

A Brahman recently said to a Christian missionary, "I have found you out. You're not as good as your Book. If you Christians were as good as your Book you would, in five years, conquer all India for Christ." May the Holy Spirit so cleanse and fill us that we may become as good as our Book. "Then will the weak ones become as David, and David as the angel of Jehovah in valour and strength." It was Whitefield who wisely said he would rather have ten members wholly consecrated to God and filled with His Spirit than five hundred that the devil laughs at in his sleeve.

The world awaits the arrival of a new religious leader, who has the vision, the tact and the courage to live the highest New Testament standard of experience and life and power, who believes in the whole Bible as a

message from heaven, who is dead to the world and alive unto God in every atom of his being with every capacity filled and every power energized by the power of the Holy Spirit. "Give me a hundred men," said John Wesley, "who fear nothing but sin and desire nothing but God, and I will shake the world; and I care not a straw whether they be clergymen or laymen, and such alone will overthrow the kingdom of Satan and build up the Kingdom of God on earth."

If such are the possibilities of the Spirit-filled man, why are we not filled? Some are filled with something else which they will not sacrifice for the Divine fullness. Preoccupied like those at the inn at Bethlehem; no room for Jesus. Pride and vanity characterize some. Lust of the flesh, lust of the eye and the pride of life others. Levity in one; worldly-mindedness in another. Dishonest reception of the truth here, where we should apply it to ourselves; insincerity there, where you do not choose to forsake sin. Now it is neglect of duty; then it is undue haste. Once it is failure to pray; again it is asking amiss. "Ye have not because ye ask not: Ye ask and receive not because ye ask amiss." Have you petitioned

for the Spirit and not received? Remember "If I regard iniquity in my heart the Lord will not hear me."

The guilt of this condition is as great as the authority of God is great. It is equal to all the good you might do if possessed with the Spirit's power. It is measured by all the evil we do when not filled. Every Christian living below his privilege is a standing misrepresentation of the God that called him to be his representative and to show what the Spirit can do in the human life. All that the world knows about the Spirit it must learn through your lives. You are the world's bible, and the measure with which you are filled is the measure of your power with others. No wonder the lukewarm professors, not cold enough to get out of the Church, not hot enough to amount to anything in it, having the name but without the power, are said to make God sick. (Revelation 3 : 16.)

7. *The effect of the Spirit's fullness would justify all the sacrifice necessary to secure it.*

There are certain unexpected results of the Spirit's possession. There will be the opposition of unspiritual professors, for the opera-

tion of the Spirit with you will not be understood by some of your friends because the work of the Spirit in human lives can only be spiritually discerned. There may be an increase in temptation. Many a lukewarm professor is getting along smoothly because Satan never bothers with him. He doesn't need to. He isn't doing him any harm. Then the Spirit-filled man will become burdened for others. He ceases to live for himself and seizes the throttle valve of the Church and of the community in order to run it up the steep grade to the summit of moral grandeur and spiritual power.

The expected effects are found in personal experience; a deepening and broadening that gives empowerment in service, victory over personal temptation and a magnetic influence over the convictions of others in all of which God is made absolutely supreme in our lives, loves, purposes and hopes. When Peter told the Lord that he loved him, Jesus at once tested that love by the question thrice repeated. Then he commissioned him for service. To Peter the unfaithful; to Peter the disloyal; to Peter the backslidden, Jesus actually said, "Feed my lambs. Shepherd my sheep." But a few days pass by and we see this weak man

standing up on the day of Pentecost in the presence of a multitude, a strong, bold, outspoken man of God. The speech of Galilee betrayed him; but the power of God possessed him. Before scribes and pharisees; before representatives of the hierarchy and the people of every land he openly declared his loyalty to Jesus, bravely charged upon them the murder of his Master and preached unto them the Gospel, which is the power of God. The Holy Spirit had assumed command.

In the late Civil War, in the absence of General Phil Sheridan, the Federal commander in the Valley of the Shenandoah, his army was unexpectedly attacked in camp and routed. The soldiers threw down their arms and ran like frightened sheep. Their reason for running was, they couldn't fly. Suddenly that scared herd of soldiers turned about, met and conquered the over-confident foe, regained their lost artillery and their abandoned camp, and drove General Early and his Confederate army in a disorderly retreat and captured their artillery. What caused the change from a disgraceful retreat to a glorious victory? It was the sudden arrival of their valiant commander, riding bareheaded at breakneck speed, standing in stirrups, on a foaming horse, charging to

the front and waving his command to follow.

There was a day when the whole Christian Church was on the run; "they all forsook Him and fled." What transformed that little band of one hundred and twenty from a shrinking, defeated, cowardly company, and made them mighty through God to the pulling down of strongholds? What caused the sudden victory of the Gospel? Something must have happened. There is never an effect without a cause. It was the sudden arrival on the field of contest of the Divine Commander in the mysterious, invisible, invincible personality of the Holy Spirit, henceforth to be the Leader, the Executive of the Godhead through the militant hosts of Christ's Church until all the kingdoms of this world have become the Kingdom of our God and His Christ.

IV

THE MINISTRY OF THE SPIRIT GLORIOUS

"How shall not rather the ministration of the spirit be with glory."—*II Corinthians 3: 8.*

THE Divine law of progress and development runs through the Holy Scriptures. From the first dawn of revelation when time was young, we mark a process of unfolding that brightened and broadened into noonday. In Jesus the Christ we have dispensational fullness and perfection—"a kingdom that cannot be moved." No further revelation may be looked for until He comes again "in his glory, and all the holy angels with him." The importance, therefore, of these words on the mission of the Holy Spirit must be apparent to us all. They lift the veil from an event which were otherwise, at once an enigma and a sore bereavement—Christ's departure from the world. For is He not the living and personal head of the church? How then can He be

spared? When he says, "It is expedient for you that I go away," we may well inquire:

> "My Saviour can it ever be
> That I should gain by losing thee?"

But as He reveals to us the mission and work of the Holy Comforter, we begin to understand the meaning of His words. It was required in the former time that the High Priest who had offered the sacrifice upon the altar should carry the blood into "the Holiest of all," and sprinkle it upon the mercy seat. So it was expedient that our Great High Priest, who offered Himself in the outer Court, once for all, should go "into heaven itself, now to appear in the presence of God for us." And while *there* "he ever liveth to make intercession," He has secured that *here* He shall still "prolong his days," by the vicarious presence of the Comforter, "The Lord the Spirit," to whose mission and work as the ever-blessed reigning representative of our living, though absent, Lord, I would now direct your thoughts.

I. The Mission of the Holy Spirit

1. *This was the burden of promise,* even as the mission of Christ was the burden of proph-

ecy. He is called "the promise of the Father," "that Holy Spirit of promise." And though never absent from the world, but always present as "the Lord and giver of life," he was given but partially until Christ was glorified. Now is the dispensation of the Spirit; to us and to our children are fulfilled the promises "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring." "I will pour out of my Spirit upon all flesh."

When the Baptist went about the land of Judea shaking the hearts of the people with the call to repentance, he directed the attention of all to the coming of one who would "baptize with the Holy Spirit and with fire." And the ministry of Jesus was full of the promise of the Spirit. The "living water," which he offered to the woman at Jacob's well, and afterwards to all the people on the "great day of the feast," was "the Spirit which they that believe on him should receive." It was almost the last theme which hung upon His lips as he stood within the shadow of the cross; and nearly the first that He resumed after rising from the dead. "The same day at evening," He breathed on His disciples and said unto

them, "receive ye the Holy Ghost." This was the gentle zephyr which ere long waxed into the gust of Pentecost.

Among the last words which He spoke when about to assume His majesty and reign, were these, "Behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high"— "Ye shall receive power after that the Holy Ghost is come upon you." The mission of the Spirit was, therefore, no unexpected gift, and his anointing in accordance with the promise of the Father is the coronation largess of the King who is a "priest upon his throne."

2. The mission of *the Holy Spirit is in answer to the prayer of Christ.* "I will pray the Father and he shall give you another Comforter." This prayer of our Lord begun on earth is still continued in heaven. He has taught us that the gift of the Holy Spirit comprehends all good. His words recorded by one evangelist are: "How much now shall your Father which is in heaven give good things to them that ask him?" while another reports them: "How much more shall your heavenly Father give his Holy Spirit to them that ask him?" The Son prays, not because there is any

reluctance on the part of the Father to give, for the Father loves us with a pitying tenderness beyond all our thought. What an encouragement for us to pray also, seeing that prayers are thus consecrated and exalted by the example of our Lord. Let us, therefore, "draw near with true hearts, in full assurance of faith," for our feeble petitions are presented and supported by one whom the Father heareth always.

3. The mission of *the Holy Spirit is from the Father and the Son.* In the economy of grace all things are of the Father, through the Son, and by the ministry of the Holy Spirit. In the Holy Trinity, the unity of the Godhead is represented by the Father. In the work of Redemption there is official subordination. The Son is subject to the Father, and the Spirit is subject to the Father and to the Son.

Speaking of Himself, Jesus said, "The word that ye hear is not mine, but his that sent me." Speaking of the Spirit, he said, "He shall not speak of himself . . . he shall glorify me, for he shall receive of mine and shall show it unto you." The Son was sent by the Father and the Spirit is sent by the Father and by the

Son. "I will pray the Father and he shall give you another comforter." "The Holy Ghost, whom the Father will send in my name, even the Spirit of Truth which proceedeth from the Father." "If I go not away the Comforter will not come unto you; but if I depart I will send him unto you."

When all things were ready—when "the Lamb of God that taketh away the sin of the world," was offered up—when the High Priest of our profession had passed within the veil—then the Holy Spirit came forth, to carry on the work, and to convert the provisions of redemption into the joyous experience of the Christian life. The Son glorifies the Father, and the Spirit glorifies the Son; and by one harmonious work of Father, Son and Holy Spirit, Almighty God is glorified in the salvation of mankind. As we contemplate the gift of the Father's love—the grace bestowed by the well-beloved Son—and the communion of the Holy Ghost, our gratitude, and love, and worship, are carried up to the one God, the infinite and eternal source of every good and perfect gift.

There are two mental attitudes—both wrong—toward the ministration of the Spirit.

The one looks back with longing eyes to the glories of the old dispensation as Israel did to the leeks and onions of Egypt, but the Apostle asks all such, "If the ministration of death written and engraven on stones came with glory so that the children of Israel could not look steadfastly upon the face of Moses for the glory of his face which glory was passing away; how shall not rather the ministration of the Spirit be with glory?"

There are others who make everything in Christianity centre in the facts of Christ's ministry. I asked one such why he never referred in sermon or prayer or conversation to the Holy Spirit. He replied "The facts about Jesus Christ lend themselves better to pulpit oratory." Still others postpone the glory of Christianity till some millennial or advent glory, spectacular and locally colourful in Jerusalem, thinking that such a physical and personal presence could be better than the abiding presence and power of Jesus through the Spirit. "Now he who establisheth us with you in Christ and anointed us is God who also sealed us and gave us the earnest of the Spirit in our hearts." (2 Cor. 1 : 21, 22.) There will be nothing in millennial glory better than the present ministration.

II. The Ministration of the Holy Spirit

1. He is the revealer of religious truth.

By His inspiration the Holy Scriptures were written for our learning and our hope. For the prophecy came not in old time by the will of man, but holy men spake as they were moved by the Spirit. The Saviour said to his Disciples, "He shall teach you all things and bring to your remembrance all I have said to you. He shall receive of mine and shall show it unto you."

With Divine authority and power He did all this, reviving in their memories all that Christ had taught. He did more; where the Master left off He took up the glorious theme, completing the lessons and perfecting the scholars. In the Acts of the Apostles and the Apocalypse He carried the canon of Holy Scripture to a fitting close, and has done His work so well that nothing can be added, nor can anything be spared from what he has left. The truth which concerns the manifestation of God in the world and the salvation of sinners is in Jesus, full-orbed and in all respects complete. Therefore the Holy Spirit has everything at hand which He needs to teach the

souls of men. As the Spirit of truth, it is His prerogative not only to imprint the truth upon the recorded page but to secure its world-wide circulation, to effect its transmission unimpaired to the last generation, and by His own omnipotent grace, through all the ages to enthrone it in the hearts of man with saving power. Through Him we behold the entire firmament of our Father's love, and a fixed horizon of spiritual vision is given the children of light.

As the personal and living link between the absent Lord and his Church, His mission is so essential in the economy of grace that a system of religion with all the doctrines and institutions of the New Testament, but leaving out the Holy Spirit, would not be Christianity.

2. He is the official representative of our Lord and Saviour. He perpetuates the presence and power of Jesus Christ in the world, glorifies His person, maintains His cause and carries on His work. He is called another Comforter, that is, a Comforter in the place of the Master who has gone away; and yet He makes Jesus so manifest to His believing people that it is as though Jesus were still here in person. While Christ was living here, the Spirit was present in Him, but now that He

has withdrawn into the impenetrable mystery of the heavenly glory, the Spirit manifests Him unto us in all the fullness of His office and work. This is better for us than the visible residence of Jesus perpetuated in the world. It brings Him nearer and reveals Him more fully than mere bodily presence could have done.

How often we live with people and do not know them truly. Their characters and actions need to be seen from a distant viewpoint. So we appreciate qualities in our friends who have gone away that we did not recognize when they were with us. Christ is made known far more truly by the Spirit than when in flesh and blood He went in and out among us. To become adequately known He must depart: to be really present He must remove. Another must enthrone Him in our hearts: before His own words of vast significance are translated into the living facts of personal experience, sublime and glorious: "At that day ye shall know that I am in the Father and I in you and you in me."

Let us try to understand what is meant by this vicarious presence of the Spirit. Look at those disciples of our Lord when the storms of hostile disputation burst upon them. See how

safe they felt under the protection of their Master, how tenderly and carefully He sheltered them from every peril. And though He has taken His bodily presence out of the world is He not the same Jesus still? Is He not the same in His power and love and readiness to help all who call upon Him? Is he not actuated now by the same motives that then moved His compassionate heart? If we would go to Him now as the disciples did, then what comfort and encouragement, what a feeling of security in time of peril, what vigour for every Christian service, as we try to live noble and pure lives doing good to our fellow men? Well, here is the promise of another in His place, who shall do for us just what Christ would do if He were visibly present with us. Moreover since Christ could not in a human form be present with all His people at the same time, how much better to be represented by the omnipresent Spirit—not confined to special relations, He is able at once to reveal Christ in all His authority, power, love and mercy to every believer in every place at the same time, filling with all the fullness of God.

3. Thus we recognize our Comforter and Advocate; for the name given him signifies both these offices; as COMFORTER He gives

us strength and consolation in all the trouble and work of life; as ADVOCATE He stands with us to help us in the conflict with Satan and the evil powers of man, so that we are not overthrown but are more than conquerors. In this office He bore down by the lips of the Apostles with such a flood of facts and arguments that the rulers who arraigned them became powerless and panic-stricken even as the Lord had promised. "I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay or resist." It is not ye that speak but the Spirit of your Father that speaketh in you." This promise was literally fulfilled in the apostolic days; its verification has adorned the Christian ages with pulpits aflame and pews that respond with Spirit-filled lives. This official designation, Paraclete, is used in the New Testament only by St. John. In the Gospel it is rendered Comforter, Helper and applied to the Spirit. In the Epistle it is Advocate and applied to Christ. No single word in our language can express all that was meant. In these offices Jesus was all in all to His disciples, while with them; and the Spirit is no less to them that follow Christ, now that He is gone.

4. As the Executive of the Godhead he

"shall convict the world in respect of sin, of righteousness and of judgment." In this threefold power of conviction He brought to the conscience the sin of rejecting Jesus, unbelief in the Saviour of men. He vindicated righteousness, the righteousness of Jesus showing that He was harmless, undefiled and separate from sinners, hence that God had made the same Jesus whom they crucified both Lord and Christ. He revealed judgment, passed upon Satan, whose power to prevail over men by fraud and force is at an end since Christ has triumphed over him. When Jesus ascended with His appeal to the court of heaven, the decision of the earthly court was reversed; and the Spirit came to give forth the sentence that those who crucified Jesus were the malefactors; convicting the world of unbelief in rejecting Christ; vindicating His righteous claims as the Saviour of the world. He reveals the doom of the world-usurping prince. Satan is deposed and progressive amelioration is henceforth the law of the kingdom.

This work of conviction is carried on still. Wherever the Gospel is preached with power, conviction is brought to the conscience of men —conviction of their own sin for which they are verily guilty before God. And whenever

this conviction ripens into repentance and a desire for salvation, there follows the manifestation of righteousness—the righteousness of God, the sole ground on which a soul may be justified through the atonement and salvation in Christ; and whenever this mediation of Jesus is accepted as an experience, the bondage of sin is broken and the power of Satan is judged and ended. Thus is the happy believer delivered from the bondage of corruption into the glorious liberty of the children of God—all secured for us by God's love in Christ Jesus through the power of the Spirit.

5. As the Spirit of God He is the life of the believer. Jesus came that we might have life and have it more abundantly. And this life is imparted when through the mercy of God He saves us by the washing of regeneration and the renewing of the Holy Spirit. By the Spirit Christ is found in us and by His indwelling as the fountain of living water in the soul we are kept in vigorous spiritual life.

Jesus said "I will not leave you orphans." "I will come unto you." Of all orphanage that which is spiritual is worst, to be without God in the world. But we are no longer orphans, if we have received the Spirit of adoption. In our deepest hearts a divine voice is sweetly

saying "I will be to you a Father and ye shall be my sons and daughters; for because ye are sons God hath sent forth the Spirit of His Son into your hearts crying: Abba, Father." This is the birthright of every child of God. Because ye are sons! the Spirit beareth witness. If a system of religion without the Holy Spirit could not be called Christianity, neither can a religionist without the Holy Spirit in his heart be called a Christian. "For if any man have not the Spirit of Christ, he is none of his."

6. The Holy Spirit prepares believers for the service of God. You know how the Lord Jesus called and trained His disciples and how that teaching was still incomplete when He went away. But the Paraclete in His stead continued the instruction, completing the lessons and perfecting the scholars. Jesus had said, "Ye shall receive power when the Holy Spirit has come upon you and ye shall be my witnesses both in Jerusalem and in all Judea and Samaria, and unto the uttermost parts of the earth." This was fulfilled at the Pentecost. On that auspicious morning when the promise of the Father came, the disciples were all filled with the Holy Spirit; and became witnesses

for Christ, and commenced to spread the Gospel to the ends of the earth.

No such fullness of the Spirit had ever before been given to man. Till now the great truth kept prominently before the world was that of Christ preparing Redemption: this was the burden of Old Testament promise and prophecy. The Atonement being completed and Jesus having ascended to the mediatorial throne, the Holy Spirit came to give practical effect to the provisions of redeeming love. The sound from heaven, the lambent flame, the miracle of tongues were but the ushers and heralds of the Comforter; the sensuous vestments, in which He chose to announce His presence among men, have ceased. But the spiritual and converting power that characterized the Pentecost abides in the church always as a permanent result of the Holy Spirit's presence in the heart of the believer.

In the early records of the Church of Christ we see how the Holy Spirit, through the agency of Christians, carried on the work of Christ in saving men with great success. The Holy Spirit sent Philip the Evangelist to preach the gospel of Christ to a nobleman who was afterwards converted, baptized and sent

on his way rejoicing. The Holy Spirit broke the fetters of Jewish prejudice and opened the door of faith unto the Gentiles by showing Peter that God is no respecter of persons but that in every nation he that feareth Him and worketh righteousness is accepted of Him. The Holy Spirit arrested the rampant persecutor, Saul of Tarsus at the gate of Damascus, converted him into a minister and a witness, and made him a chosen vessel to bear the name of Christ before the Gentiles and the children of Israel. The Holy Spirit selected the fields of labour to be first cultivated and directed the Church in appointing the labourers, saying, "Separate me Barnabas and Saul for the work whereunto I have called them." The Holy Spirit also fixed the order in which the missionaries should enter those lands, forbidding them to preach the word in Asia until it had first been carried into Europe and proclaimed in Macedonia. The Holy Spirit also directed the appointment of pastors over the Churches that were formed, and charged them to feed the Church of God which He hath purchased with His own blood. And as they went everywhere preaching the word the Holy Spirit confirmed their testimony with signs following. On the household of Cornelius, "the Holy

Spirit fell as on the Apostles at the beginning." By the ministry of Paul many were turned from darkness to light and from the power of Satan unto God. Edified by faithful pastors the Churches, walking in the fear of the Lord and in the comfort of the Holy Spirit, were multiplied.

7. The Paraclete perpetuates the work of Christ in teaching believers how to pray. How beautifully Jesus taught His disciples, first by dictating a perfect form of supplication known as the Lord's Prayer, then by revealing God as a Father and bringing Him so near and showing Him as being so ready and able to sympathize and to bless His human children that prayer to Him rose up spontaneously, and men came to Him for help as naturally as children come to their parents. The Holy Spirit continues this instruction; as the spirit of grace and supplication, "He also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit himself maketh intercession for us with groanings that cannot be uttered; and He that searcheth the hearts, knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." He teaches us our need. He shows us

the infinite provision treasured for us in our God. By His presence in our hearts He draws us to earnest and believing prayer with its joyous answers.

What a warrant for prayer we have! The prayer that is inspired in the believing heart by the Holy Spirit and presented at the throne by Jesus the Mediator will surely receive an answer from God. This is why Jesus said, "Verily, verily, I say unto you that whatsoever ye shall ask the Father in my name, he will give it you. Hitherto ye have asked nothing in my name; ask and receive that your joy may be full." He has so revealed the Father that now we know Him as the fountain of all good. The Spirit has so revealed the Son that we know the value of His spotless name. And as, prompted by the Intercessor within, we ask in the name of the Intercessor above, the Father is well pleased to hear, and as His gracious answer comes our cup of joy is full. In prayer thus guided, God recognizes the work of His own Spirit in the soul of His human child; and Jesus lifts the petitions thus indited to the throne of grace, and secures their acceptance through the merit of His mighty name. Such prayer ceases to be a poor human production. It becomes God's own prayer;

inspired by His Spirit, presented through Christ, and accepted of the Father; while man is the willing, intelligent and happy channel through which God pours His grace upon a needy world. This is praying in the Spirit. Thank God for prevailing Israels whose fervent prayers have moved the arm that moves the worlds. They show us that there is still direct communication between earth and heaven and that God Himself has constituted prayer one of the mightiest forces of the spiritual universe. Though men may scoff and cavil, yet the fact remains unchallenged: the effectual fervent prayer of a righteous man availeth much.

8. The Holy Spirit constitutes the Church, the dwelling place of Christ. He has come that He may abide in us. But he abides, not separately from Christ. His presence is Christ in us, the hope of glory. Jesus said to His disciples, "Lo, I am with you alway, even unto the end of the age." And the promise is fulfilled by the ministry of the Spirit. Of such as meet for worship in His name He says, "There am I in the midst of them." This promise is made good by the Spirit. It was by Him too that Paul said, "when it pleased the Father to reveal his Son in me." Thus the Spirit per-

fects the unity of the Church, drawing believers together, giving them one heart and purpose even as they have one Lord and one home in heaven. He reproduces Christ, the true heart's magnet, as we all with unveiled face behold as in a mirror the glory of the Lord and are changed into the same image from glory to glory even as by the Lord, the Spirit. And finally the whole Church of Jesus Christ, united in faith and love, groweth into a holy temple in the Lord, builded together for a habitation of God through the Spirit.

The words of the old creed still stand: "I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who together with the Father and the Son is worshipped, and glorified; who spake by the prophets." Let us pray for His indwelling for without Him we can do nothing. With Him we shall see prosperity in our work; we shall have no reason to complain that the master is not with us. If the Spirit be with us in our ministrations of truth and in our efforts to save the lost, we shall find that the glorious gospel of the blessed God will make "the wilderness and the solitary place glad and the desert to rejoice and blossom as the rose."

Did you ever see a storage battery? Well,

until it is exhausted it is a transmitter of acquired power. Then take it to the dynamo. Apply the poles. You see nothing. You hear nothing. But with the battery in the right place and with the right connection and with the power turned on, it is charged. Take it out and away from the source of its power; and, lo, it has become itself a power; but only to impart in kind and degree what was received from the dynamo. O men and women, bring your empty, powerless receptacles to the dynamo and let Him fill you with the unspeakable unction which shall make you effectual and sufficient for all the things before you. By this you shall conquer in the present fight, and by it shall the world be overcome!

V

CHRISTIAN SERVICE THROUGH THE SPIRIT'S POWER

"But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth."—*Acts 1: 8.*

THIS first chapter of Acts is the connecting link between the biography of Christ and the history of the Christian Church. "The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach. . . ." Christ is the only man whose life work would have been described after His death by saying, "He *began.*" Most men have finished their life at death. Jesus had only begun. We are so to embody His spirit that His life shall be lived over again.

So, being assembled together with them, He charged them not to depart from Jerusalem, but to wait for the Promise of the Father, "which," said He, "ye heard from me." But they asked him, "Lord, dost thou at this time restore the kingdom to Israel?" And then they

were told, "It is not for you to know times or seasons, which the Father hath set within his own authority." Here is a doctrine plainly labelled: "Hands off. It is not for you."

How prone we are to ask theoretical questions instead of performing practical duties. I heard of a man praying, "O Lord, go out into the byways and hedges and compel them to come in." Just what the Master had told him to do.

Here the disciples asked, "Lord, dost *Thou* restore?" The reply is, "*Ye* shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses everywhere."

Men are converted for their own salvation. They are congregated and organized for the salvation of others and they need special induement for the successful accomplishment of their great mission. In order to live and move and have their being as Christians, they must receive the baptism of power from on high; and the text is the mandatory commission of Christ to His Church to fulfil the object of its creation. In it we have:

1. The promise of power, "Ye shall receive power."

2. The person of power, "When the Holy Spirit is come."

3. The purpose of power, "And ye shall be my witnesses."

The promise of the Father renewed by our Lord Jesus Christ, was the gift of power. It is found in the Old Testament.

Proverbs 1:23. "I will pour out my spirit unto you."

Isaiah 44:3. "I will pour out my spirit upon thy seed, and my blessing upon thine offspring."

Ezekiel 36:27. "I will put my spirit within you."

Joel 2:28. "I will pour out my spirit upon all flesh."

Jesus brought the dawn of Pentecost to the hearts of men when, His followers being assembled together, He charged them not to depart from Jerusalem but to wait for the promise of the Father, "whom they that believe on me shall receive." "For John indeed baptized with water, but ye shall be baptized with the Holy Spirit not many days hence."

It was not intended that an appointed representative of Jesus Christ should live an impotent life. Our present uselessness as Christians is not our Father's best plan for us, nor have we scaled the heights to which we are called. We have had clear promises, ample

directions and brilliant examples to teach us the possibilities of spiritual power.

The condition is to wait in God's appointed place and way. The *place* was once Jerusalem, where God in an especial way revealed Himself to man, but the circle gradually widened as the testimony spread through Judea and over Samaria unto the uttermost parts of the earth. The places not then discovered were all included. Like the ever-widening circles of water into which a stone has been cast, the gospel, from its original centre in Jerusalem, shall spread till the earth is encircled in its circumference. These localities trace the enlarging circles in beautiful sequence. The word should go forth from Zion unto the uttermost parts of the earth. It is the widening spiritual range expressed in this last phrase that gives us hope for America; yes, and for the American possessions in the isles of the sea.

Once men made pilgrimages to the temple and once the disciples were to tarry in the city; but now wherever two or three meet together in the name of Jesus, the Triune of God of Sinai, Calvary and Pentecost is present and ready to baptize with the Holy Spirit and with Fire.

The *appointed way* is through the gate of prayer and obedience. It is a great step toward getting power when we feel the lack of it. "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." A sense of want is the key to the Divine plenty. "Ask and it shall be given you, seek and ye shall find; knock and it shall be opened unto you"; asking, seeking, knocking, all these are but expressions of lack. The Laodicean Church was lukewarm, because it felt no lack, saying, "I am rich, and increased in goods, and have need of nothing." Take that as a beacon of warning. The sense of need is the soul's answer to God's plenty; the sense of weakness, the first condition of power. "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." Paul knew this when he said: "When I am weak, then am I strong." The Pharisee felt no lack and received no blessing; but the Publican, conscious of his need, went away justified.

The next step toward the possession of power is a knowledge of the lines along which it works, the laws according to which it moves and acts. Knowledge of the laws of any force

and obedience to those laws, brings the force obedient to the knowing, obeying one.

Long and patient study in science has given to men dominion over many of the forces of nature; but in the realm of the spiritual we are as yet in our infancy. "The wind bloweth where it listeth, and thou hearest the voice thereof, but canst not tell whence it cometh, and whither it goeth"; the wind is the type of vagrancy. "The wind goeth toward the south, and turneth about to the north; it whirleth about continually, and the wind returneth again according to His circuits." Science tells us that the winds are under law. It has found Æolus of whom Virgil sang, and can tell whence and whither the winds blow. So we find that spiritual power is under law. Meet the conditions and the power comes; fail in these and forfeit power. The condition is prayer coupled with obedience.

Christ received the Spirit in this way, waiting upon God. From the hour of His baptism He had power over Satan in the desert; and in the lives of men, power to heal lepers, give sight to the blind, hearing to the deaf, life to the dead; power to speak words that have flamed in the dome of human thought as stars

do at midnight in the blue above us. The Spirit was given to Him without measure. The two simple conditions were obedience and prayer. When John protested against baptizing one better than himself, Jesus replied: "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." It was a part of God's commandments, "Christ, though a Son, yet learned He obedience, by the things that He suffered." "He was obedient unto death." "It is my meat and my drink to do my Father's will." The key to that wonderful prayer He taught the disciples is, "Thy will be done." The one purpose that runs through all His mission, from the day when He said, "I must be about my Father's business," till He bowed submissive on the cross with, "Not my will, but thine be done," the backbone of His life into which gathered all the system of thought and action, suffering and doing, was the steady, persistent will to do God's will, obedience to God's law.

The second condition was prayer. "Jesus, being baptized and praying, the heaven opened and the Holy Ghost descended in bodily shape like a dove upon Him." Upon the praying Christ the Spirit descends, upon the praying Christ the Spirit abides. When He would have wisdom to choose His followers, He

prays; He was transfigured while praying; angels ministered unto Him in Gethsemane while in prayer; Obedience and prayer then, are the two hinges upon which the golden gates of heaven turn that the Holy Spirit might descend into the life of Christ, bringing power. His success dates from that moment in His ministry. Obedience and prayer! brought the answer.

The same law applied to the disciples; it held good at Pentecost. While they waited in simple obedience to the known will of Christ the gift of power was bestowed. Moreover, "they were all with one accord in prayer and supplication." As a natural result God opened the windows of heaven above them, and poured out such a blessing that there was not room enough to receive it. Upon obedient, praying disciples of Christ, the Spirit came. We have here, then, in two different cases, the Holy Spirit coming in power upon the same conditions. A moment's thought will show us how thoroughly scientific this is. Obedience to natural law, "Communion with nature, in her invisible forms," gives to men the mastery of her secrets.

Newton discovers the law of gravitation, Watt masters the steam, Franklin captures the

lightning, Edison controls electricity, by obeying law and communing with nature. Dominion over forces of earth, sea and sky, are conditioned by obedience to law and by communion with the forces that work according to law. So in the spiritual realm, power comes to the soul obedient to God, in prayerful communion with God. So it has always been; so it must ever be. It is a natural law in the spiritual world. To confer spiritual power upon the disobedient would be to confirm disobedience and to risk the abuse and misuse of the gift. Such power cannot, in the nature of things, be given to the soul out of sympathy with God.

Obedience and prayer, then, are the conditions. To give it unasked would not lead to communion with its author. God does bestow His natural blessings, rain and sunshine, unconditionally; but history shows that the natural blessings do not lead souls to commune with God. But God wants to take up His abode in the believer. He yearns to inspire in every human soul the gladness of filial feeling in place of the dread and foreboding of punishment, which haunts conscious guilt. His personality impenetrates our spirit in proportion to the perfectness of our surrender. It was a wise remark of Gordon that the spirit like the

wind always moves toward a vacuum. By entire consecration make your heart vacant of all love of the world, and the Holy Spirit will come in Pentecostal power and fill the vacuum. This highest upreach of faith is possible only to the deepest submission of the human will.

There are two questions of prime importance alike in mechanics and in the mental and spiritual world. The one is a question of power; the other is a problem of the right use of power. It makes a distinct epoch in the life of a child when he learns the meaning and the use of his own muscles, when he decides his points of contact with the earth by two and walks instead of creeping. It is a great step in the forward march of the race, when man masters the beast of burden and is carried without weariness to himself. The circle, of which man is the centre, widens with every new mastery of power. The sighing winds row his boats, the rushing river grinds his corn, fire and water yoked together haul his freight, the lassoed lightning carries his messages. Next to the question of how to get power, lies the question of the right use of power. One had better creep all his days than have the upright body degrade the mind; it is safer to be

a pilgrim and a burden-bearer than to be hurried on by a runaway horse, better to row upon the surface of the water than to be hurried by the raging wind to the depths of the sea. A river, like Samson, may grind grain for a season, and then, laying hold of the pillars, destroy the very lives it has been strengthening. Power is one thing; the right use of power is quite another.

In the mental world the great problem for education is the realization of its own name, the leading forth of the natural powers of man. From Kindergarten to University, the question is how to get power, to make the mind bring forth, as the Almighty made the earth bring forth in the dawn of the world's day. Education gives power, but fails to give mastery over power or to teach the right use of power. Too often it is like the prism, breaking up the mental energies into beautiful colors that broaden taste at the expense of power. The world needs sun-glasses and not prisms, concentration and not diffusion of mental energy. Education may give temper and edge to the mind but leave it like the ape with the razor to cut its own throat through the lack of knowledge as to the right use of power. Intellect without moral sense is devil-

ish, mental power without moral balance is satanic. The sins that shame us for our kind were committed through ignorance, the crimes that startle by knowledge. Knowledge is power, but better be weak than use power wrongly.

Power possessed may be used in mechanics and in mind as one pleases. One may manufacture what he pleases in one case, or choose his calling or profession in the other. But spiritual power cannot be turned aside from its proper use; indeed, it cannot be used at all but uses the one upon whom it comes. Men cannot use spiritual power but must be used by it.

It is said of Christ after the Spirit came upon him: "And immediately the Spirit driveth Him into the wilderness." During all His after life there was necessity laid upon him. The power that came upon His disciples was not a gift to be used at pleasure but an energy that used them to witness for Jesus. He is not promised to restore bodily vigour or mental grasp, but to witness for Christ. If health is needful, then health will be given; if mental power, then that will be given. But the mission of the Spirit is to glorify Christ.

Life is of little worth except as it witnesses to something better and nobler than itself. Jesus

came to do the will of His Father. Paul glorified in the cross of Christ. Martin Luther was lifted into power by the rising tides of the Protestant Reformation. Oliver Cromwell was held in place by the principles he adopted. Abraham Lincoln is known as the emancipator of African slaves; Wendell Phillips as the champion of the oppressed coloured man, and John G. Woolley as the beacon light of the Temperance reform.

It is only as the single life becomes identified with, stands for, witnesses to, some mighty principle of righteousness that it is lifted as a beacon above the surging tide, and flashes its light across the waves that sob about it, dash against it and sing its praises.

The Person Who Gives this Power for Service is the Holy Spirit

All power has a spiritual origin. My muscular power by which I speak these words originates not in my nervous system, nor in my brain, but in my spirit of which the body is the organ. The forces in ceaseless activity about me,—gravitation, heat, magnetism and electricity,—are not in the last analysis to be ascribed to matter, but to the mind of their Creator, who, while He transcends matter, is

in touch with every particle by His immanence.

We are now in the region of mystery. But in religion there are no greater mysteries than in science, if you get down to the bottom of things and ask questions. For all beginnings are mysterious. If you reject Christianity because of its mysteries, you have started on the road which subverts all science. We cannot tell how the might of the Spirit of God is imparted to the inner man, but we know it is the endowment of power for larger service.

Professor Austin Phelps remarks: "Next to the mystery of Three Persons in one divine nature is the habitation of the human spirit by the Divine Spirit," interpenetrating its substance, pervading all the faculties of the brain and mind, becoming the life of its life, the soul of its soul, in a sense in which no other union makes any approximation. He that is joined to the Lord is one spirit. This mystical union is symbolized by the human body united with the head, the union of husband and wife, the dependence of the temple on its corner stone. Paul had a union with Christ by the Holy Spirit so intimate that he speaks of his own heart throbbing in the bosom of the Lord, "For God is my witness how greatly I long after you in the bowels of Jesus Christ." (Phil.

1:8.) Here we have an illustration of the indwelling of God in the believer and of the believer in God. Both personalities are retained, but mentally interpenetrated. Such a person dwells in God because insphered in His mighty personality and encompassed by His love.

This sublime indwelling is the strongest possible expression for the union of God and the believer. This relation begirds weakness with Omnipotence. It arches the future with the rainbow of hope. It makes man mighty through God, to the pulling down of strongholds and the upbuilding of righteousness.

The Spirit dwells, not in the mass of Christians organized into the Church, but in the heart of the individual believer. Man was created like God, in his mental, moral and spiritual constitution. In his body and soul he is related to the animal orders. But in his spirit, the dome of his nature's full skylights, he is related to the spiritual intelligences above him, and has the capacity of becoming the habitation of God through the Spirit.

As Adam was made a son of God within the sphere of creaturehood, he became a temple of the Holy Spirit; and the only begotten Son, was His temple in the sphere of divinity. As God

finished the first creation by breathing the life-giving spirit into Adam's body, so Christ finished the new creation of His disciples when He breathed on them, and said: "Receive ye the Holy Ghost." The Spirit received is the beginning of the new creation. As Adam's fall caused the withdrawal of the Spirit when he lent his ear to the tempter's falsehoods, so his restoration is complete when the risen Christ breathes that Spirit anew into the soul that turns its ear in total and irreversible self-surrender. Thus the last Adam becomes to every believer a quickening Spirit by imparting the Paraclete, the Lord of Life, as an indwelling Comforter.

In all ages there have been witnesses to this conscious indwelling of the Spirit. These have been few and discredited in eras of rationalism, and stigmatized as mystics and fanatics in periods of formalism; but they have been numerous and have been received with credence in the most spiritual eras and sections of the church. Their testimony is confirmed by their deadness to sin and self and by their fullness to joy and power. Probably there are more such witnesses today than ever before. The age of the most notable miracles is now in the full zenith of its glory. They are visible in every

land where the gospel is preached in faith. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree," instead of the bad man, through the supernatural transfiguration of the Holy Spirit, a good man shall be found; instead of the drunkard, a sober man; instead of a thief, an honest man; instead of the profane, a praying man. "And it shall be to the Lord for a name and for an everlasting sign which shall not be cut off." We are dying of naturalism. Only the supernatural will save us. We need the demonstration of its presence in pentecostal equipment to save lost souls. This is the standing miracle of Christianity attending every true church, that with a tongue of fire proclaims the big realities of the Christian faith.

Spiritual miracles in regenerating depraved and wicked men are standing proof of the divinity of the Spirit. This supreme miracle of the Holy Ghost was thus proclaimed by Paul: "Fornicators, idolators, adulterers, effeminate, abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards shall inherit the kingdom of God." (I Cor. 6: 9–10.) What a rogues gallery is this! as vile a gang as ever broke jail. What can the Holy Spirit do for such but abandon them? But hold! Let us

read further: "And such were some of you, but ye are washed; ye were sanctified, but ye were justified in the name of the Lord Jesus, and by the Spirit of your God." The Paraclete has transformed them all into a company of saints bearing the image of Christ and has made them candidates for promotion to thrones beside the archangels. Bad men made good men requires as great an exercise of power as to fill the firmament with stars. This change of the nature from sin to holiness in the twinkling of an eye is the work Christ had in mind when he said: "Greater works than these shall ye do."

Here we have it. Man is a spirit capable of conscious contact with the Great Spirit. He has a religious nature capable of receiving God. His rational being is surmounted by a crystal dome through which there streams down into the depths of his being supernatural light, above the brightness of the sun, convicting of sin, and to the penitent believer revealing the personal Saviour, and transforming him into His image, making him a partaker of the divine nature through the new birth wrought by the Holy Spirit. His regenerating power felt in the human heart is the everlasting "sign" or miracle, which Isaiah says, "shall not be cut off."

How may we get this power? It comes only by the advent into our lives of the Holy Spirit; it abides only with His presence. Some want the blessing without the Blesser. It comes not that way. It is not an abstract something apart from personality. But the Spirit can interpenetrate the soul, impart spiritual life, and lodge the transforming principle at the very core of our being. Yes, He Himself with my free consent makes my heart His earthly Holy of Holies, imparting and conserving strength of character at the fountain of action and motive. This He can do better than could Jesus in the flesh. For the Comforter does not take up His abode merely in my body, nor in my intellect, nor in any one of my mental powers; but in my spirit which he found in an unused condition and filled with His subtle energies, which stream forth quickening intellect, sensibilities and will, chastening every bodily appetite and thus sanctifying the material organism through which the spirit acts. Not in what we seem, but in what we are, does the Spirit take His abode. Possessing the unexplored recesses of our spirit, after our voluntary surrender, He is in a position to inspire and guide us individually through the perils of our proba-

tion, to strengthen us for the journey of life. But when He operates we must co-operate or we shall not get power.

There are two manifestations of the spiritual power in the New Testament, the empowerment of Christ and the empowerment of the apostles. In both cases it was the direct gift of the Holy Spirit.

Jesus stands out in history as distinct from His fellows in spiritual power. We do not think of Him as specially strong physically nor simply as mighty mentally. His unique strength is in His spirituality. He filled and thrilled men's minds with vital and vitalizing power. As God breathed into the dust of Eden the breath of life and created out of it living souls, so Christ breathes a spiritual energy into the souls of men, and brings life and immortality to light. Where did he get this power? I will undertake to prove that it dates from the banks of the Jordan. Up to that time His life was not worth recording. His birth, His circumcision, His baptism, His flight into Egypt, His return and visit to the Temple, His gradual growth in favour with God and man are the barest outlines. He was not known even to John until the mighty Spirit descended upon Him. That moment he was

clothed with power for divine service. For "God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good, and healing all that were oppressed of the devil, for God was with Him; and we are witnesses of these things and so also is the Holy Spirit."

The same is true of the disciples and the early church. Just before the ascension Christ said to the eleven: "Tarry ye in the city till ye be embued with power from on high." Returning to the sacred city they tarried to receive the promise of the Father. The world went its wicked ways. Judaism went through its routine of formalism. Rome trod the wine-press, crushing out human life beneath its bloody tread. The only hope lay in the heart of that little company of believers, locked in an upper room; but they were powerless to lead the world to Christ. Still they tarried and prayed, waiting for power. "And when the day of Pentecost was fully come, they were all together in one place, and suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire; and it sat upon each of them, and they were all

filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." As the Spirit operated they co-operated; and hence, the power was manifested, so that by that little band in that upper room three thousand souls were converted under the preaching of one sermon; and the glorious gospel of the blessed God was heralded everywhere from that little room in Jerusalem, through Judea, to Samaria, unto the uttermost parts of the earth. "We cannot but speak the things which we have seen and heard." (Acts 4: 20.) It was like fire in their bones. No man can tell an experience until he has it; if he has it he must tell it.

The purpose of this baptism of power is the salvation of the world. I have no doubt that God in His infinite wisdom and with the resources at His hand might have provided some other means, and left you and me out of the plan; but He has ordained that the salvation of the race and the responsibility for it shall rest upon individuals. Human agency making known the atonement in Christ, and His saving power, is the plan adopted. I did not say "human instruments"; there are no such things. We are agents. An ax is the instrument with which the wood-

man cuts; it is the tool with which the carpenter works; it cannot help being used; it knows nothing of diligence, idleness, fidelity or guilt. None of these terms is appropriate to an instrument. We are no instruments in God's hands or in anybody's hands. We are responsible agents, exerting a conscious or unconscious influence, lowering or lifting the world; standing as examples. We make people better or worst, suggesting by our presence the spirit of the Master or shutting off someone's view of the Holy One.

Everybody is somebody's hero, influencing his life, either giving some boy or girl right views of life or setting them an example that leads them astray. Every man has his influence, even as the wooden Indian in front of a cigar store used to have; that is what he was there for. If every man has an influence, then Christians must have a mission. It is ours so to live that the world, all-forgetful of God and indifferent to His Son, shall be reminded of Jesus every time they come in contact with us. It must become impossible to forget Jesus wherever a Christian is found.

Jesus came into the world to save it, and commissioned His church to complete His well begun work. He promised them power

to take up the work where He should leave it off. He laid the plans for the world's salvation; we are to carry them out. He made provision for the needs of the race; we are to lead the race to the source of supply. This is done by witnessing to the truth. The power of Christian testimony is the demand of the church and the crying need of the world.

The divine purpose of saving the world is to be compassed by moral conviction; and this He wills to accomplish through the truth, extended by its recipients unto those who have it not. Yet the most difficult conviction to burn into the mind is that which everybody admits, namely, that it is the duty of the saved to save the unsaved. Nothing but an omnipresent power of unselfishness can dominate the mind and cause it to make the self-sacrificing choice. Ah, here, as nowhere else, will be demonstrated the sincerity or the veneer of our religion, the reality or the fiction of our loyalty to Jesus. Self denial is the touchstone of every love and of every loyalty. The question of the heathen being saved without the gospel dwindles in the presence of the greater personal question, "Can I be saved if I refuse to give it to them?" His commission to His Church through His disciples is un-

mistakable; it has the authority of an unrestricted command; nothing is optional, everything mandatory. The converted must convert the unconverted.

No infidel can answer a testimony for Jesus. The power of the early church was in its testimony. "Ye are my witnesses," said the Master. "This Jesus did God raise up, whereof ye are all witnesses," said the apostles. (Acts 2:32.) And with great power gave the apostles their witness of the resurrection of the Lord Jesus and great grace was upon them all. (Acts 4:32.) They declared that they had not followed cunningly devised fables when they made known the power and the coming of the Lord Jesus Christ, for they were eye witnesses of his majesty. Paul always became happy when he told of his experience. Methodism came into her power as a witness.

"Go ye into all the world and preach the gospel to every creature." What is preaching the gospel but a proclamation of the truth and a testimony of its power to save? For "the testimony of Jesus is the spirit of prophecy." So Peter was preaching an ideal sermon when he declared, "Jesus of Nazareth, how that God anointed him with the Holy Ghost and with power; who went about doing good, and

healing all that were oppressed of the Devil; for God was with him. And we are witnesses of all things which he did both in the country of the Jews and in Jerusalem; whom also they slew, hanging him on a tree. Him God raised up the third day, and gave Him to be made manifest, not unto all the people, but unto witnesses, that were chosen of God, even to us, who did eat and drink with Him after he rose from the dead. And he charged us to preach unto the people, and to testify that this is he, who is ordained of God to be the Judge of the quick and dead. To him bear all the prophets witness, that through his name everyone that believeth on him shall receive remission of sins."

If the world is ever taken for Christ it will be done by the power of Christian testimony. The requisites for a Christian witness are: a knowledge of the facts externally, and a firm adherence to Christ inwardly. The very essence and object of the apostolic office was to witness to the doings and sayings of Jesus. Paul was commissioned to be a witness unto all men of what he had heard and seen. With a similar mission John, near the close of the first century, wrote: "That which was from the beginning, that which we have heard,

that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of Life declare we unto you also, that ye also may have fellowship with us; yea, and our fellowship is with the Father, and with His Son, Jesus Christ; and these things we write, that our joy may be fulfilled."

Such declarations afford no room, no interval of time, no chance for the intervention of fabrication, for the forming of traditions, legends or myths. Our Gospels are the plain records of the actual spectators and constant observers of the Son of God. They were eyewitnesses of His Majesty; they saw and knew the facts in order to be the official retailers of the history.

An empowerment was needed in order to testify for Christ, because the testimony relates to a matter of experience; and we must have the experience before we can tell it.

Spiritual power is power to witness for Christ, the "Son of Righteousness." Willingness to do this, shown in obedience and prayer, will bring the power; unwillingness forfeits it. Our everyday lives must be devoted to this mission of testimony. The salt of the earth witnesses wherever it preserves, the light of

the world witnesses wherever it shines, the leaven witnesses wherever it pervades. In the home, the kitchen, the nursery, the parlour; in the store, clerking or running errands; coming or going on the street; conversing or voting at the polls; buying or selling at the market place, "Ye shall be my witnesses." A printed page as truly as a volume bears testimony to the art of printing. A single leaf bears testimony to the life of a tree as well as a close grained limb; and a cup of cold water or the widow's mite, in the name of Jesus tells the world as truly of Him as did the tomb of Joseph or the hundredweight spices of Nicodemus.

The salvation of the world is linked with the sacrifice of Christ. The sacrifice of Christ must be proclaimed by His followers; this proclamation must produce moral conviction. Moral conviction depends on the presentation of facts by witnesses. These witnesses must have a knowledge of the facts and an experience of the salvation. Such qualifications imply the baptism of the Holy Spirit. Such an empowerment will enable us to convince and convict the world of sin. Such an effect is prerequisite to its salvation. We must have power with God to have power with men. It

was that which put the power of preaching in our own Master. His first sermon from a text in Isaiah grew out of his own experience: "The Spirit of the Lord is upon me; because he hath anointed me to preach the good tidings to the poor; he hath sent me to proclaim release unto the captive, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." What it did for Jesus it will do for us.

The Church may have wealth and influence, magnificent chandeliers and stained-glass windows, rich carpets and comfortable cushioned pews, fine singing and eloquent preaching, and still lack the power of God that saves lost souls. A church with all these accomplishments but without power is like a painted flame. It may display the artist's skill but it gives out neither light nor heat. Churchly creeds and organizations can never supply the witnessing power of the spirit. All without this is dead. I have walked down their stately aisles, have seen their dim religious lights, and a voice seemed to whisper, "Tread softly, you are among the dead."

What is true of the church collectively is true of its members individually; they lack

power. In the early days of Methodism the fathers were a peculiar people, zealous of good works; they lived near to God, and received some of the energy of His infinite life. The congregation of such numbers meant a cyclone of spiritual power that swept vast communities and made the workers of iniquity tremble. The world expects such energy from individual believers today. Christ is the same yesterday, today and for ever. If we do not have power, the fault is with us; and the world knows it. Moral obligation implies gracious ability; in every *ought* there is an implied *can*. Whatever the duty the Spirit prompts a person to perform, the same Spirit will enable him to accomplish. The subjects of this gift were to be the members of Christ's body. You are the members of Christ's church. Do you possess the gift of power? To this ye are called, "Did ye receive the Holy Spirit when ye believed?" "I am come unto you that ye might have life, and that ye might have it more abundantly." "Now the God of hope fill you with all joy and peace in believing that ye may abound in hope through the power of the Holy Spirit." (Rom. 15: 13.)

The measure in which the Spirit is imparted to believers is in exact proportion to

the completeness of their submission and faith. By a total and irreversible self-surrender we may have the fullness of the blessing of the gospel of peace. The little twig is filled with the vital elements which flow to it from the vine. The mysterious something which we call life, the mysterious something which we call nature, that which determines the quality of the fruit and leaf and the nourishment which provides for growth—all these are present in normal activity up to the full measure of the twig's capacity to receive them. The normal union of the believer in Christ is one which implies a similar fullness. It is permanent, not fitful. It is abiding, not backsliding. It gives one the Christian graces for holy living and spiritual power for successful service.

I heard only this morning in our young men's prayer meeting of some children who with their little hatchets were cutting at the trunk of a giant oak. Their strokes would have made no impression in months. But that day a storm arose and in a flash of lightning God splintered that tree to pieces. So our efforts to pull down strongholds may be very feeble but they will show intention, and God interpreting our purpose as a prayer will an-

swer by fire and by the Holy Spirit, and do more for us in a moment than our efforts could ever accomplish for him without this aid.

Our beloved editor and author, Dr. George Elliott has written some verses setting forth a union of the messages of Creation, of Christmas and of Pentecost. He shows how the spiritual birth had its beginning in the order of nature, its centre in the incarnation, its climax in the day of Pentecost.

Almighty Spirit, whose creative power,
Brooding o'er chaos, made its darkness cease:
Rest on our hearts, we pray, with wings of love
And change our anarchy to perfect peace.

O Holy Dove, whose generative grace
Gave birth to Jesus on the Christmas morn,
Ordain these souls of ours with life divine
That Christ, in all of us, may be reborn.

Thou heavenly gift of our Ascended Lord,
Thou Breath of God and glowing tongue of fire:
The Church, his body, which was born that day,
To full communion with thy Light inspire.

You probably have knowledge of the loadstone—or leading-stone—because of its tendency, when suspended, to point north and south. It was well known to the ancients and was called by the Greeks, Magnes, from Magnesia,

the city in Asia Minor from which the supply came. This mineral is an ore of iron, having the power of attracting unto itself, or being attracted by, any product of iron. This attraction is exerted just the same through a board partition, paper, glass or any other non-magnetic substance. This original magnetic power may be communicated to iron or steel, so that they become artificial magnets to attract and impart attraction, better adapted to contact with their kind. Besides, there are compound magnets, composed of many pieces of metal properly magnetized. If you take a bundle of steel wires, rub them thoroughly in one direction with a magnet, you find on testing them separately that only those on the outside of the bundle have become strongly magnetized. The reason is that the others did not come into actual contact with the loadstone. But when each is treated to an individual application and all then bound together in one, they constitute a compound magnet of great attracting power.

O, Church of the Living God, the Holy Spirit is the loadstone, each member is a steel wire to be magnetized individually and separately, by personal surrender to the Great Magnet; and then when brought together and

bound in Christian fellowship, behold an empowered Church!

> O for that Flame of Living Fire
> Which shone so bright in saints of old.

VI

ONE MAN WHO HAD THE SPIRIT

What I Found in a Bishop's Trunk

Early memories make deep impressions. At eight, I heard Henry Ward Beecher; at eleven, Bishop Simpson. The one was a pulpit artist, marvellously gifted; the other was the noblest of men endued with the Holy Spirit. World Methodism flowered into its finest bloom when it produced Matthew Simpson, and it has been a life ambition with me to do something, sometime, to recall his memory to the Church he typified and the churches that need the inspiration of his uplifting life.

One day I went to Philadelphia and told a friend of my ambition to build in Washington a monument to Simpson's memory in the city where he had been "the power behind the throne," the friend and adviser of Lincoln, the man who spoke for the President and figured in so many momentous events that he was easily the Colonel House of the War Time Administration. My friend inquired:

"What would it cost to erect and furnish in the Methodist Building a chapel to be known as, The Simpson Memorial Chapel?" "Twenty-five thousand dollars would do it, and partly endow it." My friend, who must be nameless in this narrative said: "I will send you my check for twelve thousand tomorrow and thirteen thousand in six months."

In due time—January 16, 1929—the chapel was dedicated, and with it the portraits of Bishop and Mrs. Simpson and a charming painting of Christ and the woman of Samaria at Jacob's well, presented to the Chapel by the daughters of Bishop Simpson, who were present.

Into the address I put all the conviction and personal information I possessed concerning the Great Bishop; and three Bishops, many ministers and laymen and the two daughters had the same impression—that I ought to write the life-story of the Great Bishop for the new generation. On my consenting, the Misses Simpson turned over to me three trunks, containing all the Bishop's manuscripts, documents, diaries, letters, papers, books in manuscript, to be examined, used and then turned over to the Congressional Library for a Simpson Alcove made

available for future biographers and the research of national historians.

Bishop Matthew Simpson died June 18, 1884. For almost forty-five years his correspondence and manuscripts have lain safely and quietly away in a series of trunks. The dedication of the Simpson Memorial Chapel in his honour and the addresses upon his marvellously effective life brought out the fact of his great influence, and uncovered many new things about his relation to the government, the emancipation proclamation and the administrations of five Presidents of the nation. All these things came to light upon the opening of those trunks.

It was known that there was a letter from President Lincoln to George W. Childs, Esquire and his committee in Philadelphia. The final meeting of the Christian Commission, which had expended six million dollars in that section alone for the relief of the soldiers, was to be held in Philadelphia and President Lincoln had agreed to deliver the address. But Lincoln was engrossed by the progress of the war as Richmond was being approached. He was receiving telegrams every hour, some of which involved answers implying weighty concerns that made it impossible for

the President to leave the Capital; so he wrote Mr. George W. Childs, Esq.: "Dear Sir: My heart will be with you in the celebration you contemplate and I had planned to come but I am watching Grant just now. I want you to find Bishop Matthew Simpson wherever he may be and tell him that I would prefer to have him speak for me to anybody in the world. Ever faithfully, A. Lincoln."

The Man Who Spoke for Lincoln

The story of the finding of Simpson at West Point where he was one of the nation's official visitors at our military school, and his arrival in Philadelphia just in time to mount the platform and make one of the greatest addresses of his life is one of the significant stories of the times.

There is another letter signed by Queen Victoria. When the Ecumenical Conference of the Bishop's church was held in London in 1881, President Garfield, after a lingering illness, died, and on the next Saturday afternoon a memorial service was to be held at Exeter Hall, London, presided over by the the American Ambassador, James Russell Lowell, who read one of his most finished and eloquent addresses on the occasion. After

others had been introduced and the afternoon was wearing away, Bishop Matthew Simpson, the distinguished Prelate of the world-wide conference then in session, was introduced. This was within three years of the Bishop's death. He was growing old and looked pale and worn from the responsibilities he had undertaken in the great Conference of the world-wide representatives. The Bishop stated in his own language the sentiment of the hour—that President Garfield, the head of the American Republic had been shot down and then for weary months the country had waited to see if he could possibly recover, and "Now that he is gone, a coffin is being lowered into the grave this afternoon bearing a wreath from your gracious Queen whose message is that of a widow to a bereaved wife and mother." When he raised his hand and pronounced, "God Bless Victoria for her queenly courtesy and womanly sympathy" the entire audience followed his hand up and were upon their feet and throughout the address of twenty minutes, again and again they were beside themselves with excitement produced by what James Russell Lowell called "unparalleled eloquence."

This "unparalleled eloquence" was not

based on carefully worked-up climaxes, for at this great meeting Bishop Simpson had not spoken three minutes when the whole vast multitude was on its feet, some crying, some shouting, some laughing hysterically, but all absolutely under the dominance of the orator. He had spoken only a few minutes when he said "Your gracious Queen sends her letter of love and condolence to the widow"; and with the words an indescribable power lifted the people, an electric thrill went through them, an enthusiasm akin to the Bishop's own feelings swept into every soul. James Russell Lowell, standing upright on the platform four feet away from his seat, afterwards humorously remarked that in the excitement somebody took his chair. Not a man was left seated on the platform. I have talked with several people who were present on that occasion. Nobody was ever able to account for it or to analyse the power that lifted them; and what those philosophers who were present and absolutely under the dominance of the speaker cannot account for, you would not expect me to explain at this distance. It was a mysterious intellectual quickening, a moral impulse and a spiritualized emotion that used to come like an electric thrill over

vast audiences, that has never been repeated and probably never accomplished by any other speaker so invariably as by Bishop Simpson.

The next day the Lord Mayor, the Right Honorable Sir William McArthur, M.P. received a letter addressed to the Right Reverend Matthew Simpson, care of the Lord Mayor of London, in which the Queen said, "Your gracious words at the great meeting of yesterday do me more honour than I deserve, but they are gratefully received as a loving expression of love and goodwill between the two peoples of America and Great Britain"; and this was signed "Victoria."

In this trunk we have found letters from General Grant in the field, President Grant in the White House, citizen Grant in his trip around the world; there is a letter from Andrew Johnson, numerous ones from Rutherford B. Hayes, and many beautiful letters from Lucy Webb Hayes to Mrs. Simpson. There are a series of original letters of Mrs. Mary Lincoln, the widow of the Great War President; and a regular correspondence between Mrs. Grant and Mrs. Simpson—in

fact, a series of original letters from five Presidents; most intimate correspondence from Secretary Stanton, consulting Simpson about the movement of the army and about the choice of men for leaders, seeking advice on all sorts of government, public and private matters; from Secretary Chase who had been his intimate friend from Ohio days; from Chief Justice Chase at a later period; a wealth of correspondence between Major General Clinton B. Fisk throughout his army career, telling just what his division was going to do from day to day; and James A. Garfield who had been the Bishop's friend and correspondent over a long period of years. What made Matthew Simpson such a magnet to the great men and women of the world? Why did they trust and confide in him and cluster around him like iron filings around a magnet? Well, he was a scholar with a broad education; he was a Christian transparently sincere; he was a preacher of unequalled pulpit power; he was a speaker of unsurpassed eloquence; he was a quiet, thoughtful adviser to whom men naturally took their problems; he was a reformer, a progressive and far-seeing prophet.

Then He was a Man of Providence

He was a wise, aggressive and successful leader in those events that divided the Church in '44. He was a providential man when Lincoln needed to converse with a leader of the Church and a maker of Christian sentiment in the United States, and was frequently in consultation with him at his table and in prayer with him upon their knees.

Abraham Lincoln, the untrained western statesman, who by the election of '60 stepped into the centre of world affairs and mastered with his own brain power the problems of the nation, the war, the international difficulties, is the growing wonder not only of America, but of the world. This does not mean that he did everything himself. His greatest wisdom was in choosing his advisers. With two notable exceptions, his Cabinet was made up of men in his own party who had been his rivals for the nomination and were capable of being Presidents. Two of the members were outstanding Democratic leaders—Stanton, the War Secretary, and Gideon Wells, Secretary of the Navy. Not one was selected because of personal friendship, or personal service. Stanton had been his sav-

age critic in the only meeting they had ever had; while Chase and Seward had been his rivals and almost his enemies.

It is not surprising that Lincoln had friends and advisers outside his Cabinet, who had fully as much influence as the men who composed his official family.

Many of the mightiest rulers of men have leaned upon some adviser who was recognized by others as "the power behind the throne." Cardinal Richelieu fulfilled such a function, not always unselfishly, in his day; Cardinal Wolsey was just such a man; Dr. Benjamin Rush of Pennsylvania, Chief Surgeon of the Continental Army was that kind of friend and adviser to George Washington; Mark Hanna was all that to President McKinley; Colonel House was the close coadjutor of Woodrow Wilson; Mr. Sterns was all that and more to Coolidge, and Bishop Matthew Simpson—the man who spoke for Lincoln—was the power behind the throne throughout the Lincoln Administration. He was called to the White House frequently and it is not known that he ever went there to secure a result and was defeated.

Simpson was the most modest of men, utterly reticent about his relationships and

achievements. But for the recent discovery of his trunks, locked for forty-five years, the world would never know that a Bishop of the Methodist Episcopal Church was the intimate and constant adviser of President Lincoln in momentous matters.

Throughout the Civil War period Bishop Simpson threw himself into the cause of the Union as few other men could. He travelled every part of the Union and turned the tide for the Union in sixty different cities in which he gave his famous war speech, "The Future of Our Country." Frequently this lecture was delivered at the request of the President when he found a section slipping or a city growing disloyal; and sometimes by a request of the united Cabinet, he traversed States that he might present his message where it was needed most. In '63, he found it necessary to move his residence from Evanston, Illinois, to Philadelphia in order to be in closer touch with Washington where he was called into consultation at all kinds of crises and on all sorts of matters.

There are many acts of President Lincoln that seemed utterly inconsistent for they were the opposite of what he had determined to do; and every careful student of history of

those times who does not know Simpson has a lot of unexplained mysteries to account for. He studies the career of President Lincoln and sees him doing the thing that he had announced he would not do, and that a unanimous Cabinet would have opposed. Somebody exercised a powerful influence upon him. There was a "power behind the throne."

For instance the Emancipation of the Slaves:

There is abundant evidence that Simpson was the one man who convinced President Lincoln that he could issue the Emancipation Proclamation without violating the Constitution or his agreements in his First Inaugural. Of course, conversations with the President are of a personal nature and there is an unwritten law that they should not be quoted outside; but many years afterward, Bishop Simpson did tell my father, the Reverend John A. B. Wilson, of his conversation with Lincoln about the slaves, and when Simpson was preparing the "Cyclopedia of Methodism" he told the Rev. Dr. Wood, his coadjutor in that work, the same story and I have Wood's written testimony. Then we know that he went in company with the Rev. John Lanahan to the White House on the occasion of April 8th, 1862; when, after the Cabinet

meeting of that week, Bishop Simpson boldly told the President that he would have to get rid of slavery before God would ever let him win the war.

Let us remember that Lincoln from his youth up hated slavery with all the strength of his moral nature, but he believed that he had no power or intention to interfere with the peculiar institution—and Lincoln had argued in his debates with Douglas that slavery was here to stay— "All we can do is stop its extension"—and had stated this in his First Inaugural and then removed General John C. Frémont for violating the principles there enunciated. In spite of all this Simpson convinced President Lincoln that he would never win the war without the freedom of the slaves; that the Constitutionality of the act was not the question! "When the Constitution is up, off its seat out on the battlefield fighting for its life with the odds all against it, self-preservation is the only law." Lincoln had spent a lifetime arguing that the government could not interfere with slavery, but he emancipated the slaves. Somebody must have shown him. The man who brought him to that decision, was "The Power Behind the Throne."

Bishop Simpson claimed, "It cannot be in the Divine order that the American people should bleed each other to death, both sides fighting for the same thing—the perpetuation of slavery. The South is fighting for the continuance and extension of bonds, and you are making the Northern army fight for exactly the same thing by giving the country the assurance that you have no power or thought of interfering with the peculiar institution. Therefore, every blow struck by the North is just as much a bond struck for the poor slaves as the Southerners are fighting for it. The slave loses if the South wins; the slave loses if the North wins. Who is there to speak for the slave? Only God is looking after him and He has never and will never allow either of the parties to win over the other, but he will let them mow each other down until one or the other gets on the right side of this moral question. Slavery has cursed everything it has touched—owner as well as slaves; white race as well as black—and it cannot be the order of Providence that God will bless our arms if they perpetuate the curse of slavery upon the world."

President Lincoln replied: "Bishop, I have always stood against the extension of slavery

into new territory, but I have maintained that the Constitution protects the institution where it now exists. Any interference with the right of property in slaves would be unconstitutional."

Bishop Simpson replied: "We are doing many things now that in peace times would be unconstitutional. For instance, we are shooting down American citizens. The Constitution guarantees them life, liberty and the pursuit of happiness. When the Constitution is imperilled and a rebellion is on, the first right the Constitution has is self-preservation. There is only one question; shall the Constitution survive or perish? Whatever saves the Constitution now, is constitutional; and whatever destroys it, is unconstitutional; and if granting freedom to the slaves would help to preserve the Constitution, I care not whether the act goes over the Constitution, or under the Constitution, or around the Constitution, or through the Constitution, if it will save the Constitution, it is constitutional."

President Lincoln had no answer for that argument. The Great President walked the floor, back and forth, and facing Simpson, he said: "Then, Bishop, you believe that emancipation, though unconstitutional in peace

times, would be justified as a war measure."

"Precisely," said the Bishop, "justified and necessary."

Said Lincoln: "I will do this thing at the earliest practicable moment. Let us get down on our knees and ask the Heavenly Father to guide us as to the time, place and circumstances of its promulgation"; and to use the Bishop's words in describing the scene, he said: "We prayed around twice."

Helping to Form a Cabinet

When Simon Cameron went out of the Cabinet and left the War portfolio vacant, there were five prominent Republicans from all over the country being urged for the place. Bishop Simpson stepped in and the President told him his perplexities. The Bishop said: "Are the Democrats not fighting for this country with the same loyalty as the Republicans?" "Yes," said the President. "Why not put one of them in the Cabinet—a Democrat of training and experience" and he named Edwin M. Stanton. The only acquaintance Abraham Lincoln had acquired with Edwin M. Stanton was on the occasion when he was grossly ignored, insulted and scoffed at by him.

The most celebrated McCormick-Manery Reaper case was on in Cincinnati, in which Stanton was the senior attorney; his clients wished to employ Lincoln to assist in the case. Lincoln came at their summons from Illinois, travel-worn, travel-stained, hair disheveled, with a linen duster that, like Joseph's coat, had many colours. When Stanton saw that tall, angular, hard-working lawyer, he indignantly refused to go on with the case "if that ape comes in." "I shall walk out of the case the moment that man is brought in." He left Lincoln sitting outside the bar, declined to speak with him; and without a word of consultation, upon adjournment, Stanton walked away without shaking hands or meeting the stranger. Lincoln went back to Illinois, having been grievously insulted; and this was the only time that Lincoln had ever seen Stanton.

But relying on Bishop Simpson's judgment as he was born in the same town as Stanton—Cadiz, Ohio—and had known him from his youth up, Lincoln named him for War Secretary. I believe that Lincoln is the only man who would have done it under the circumstances, and that Matthew Simpson is the only man on the earth who could have landed him.

One of the books describing the relation of

Simpson and Stanton says that their friendship "bordered on love." The correspondence between Simpson and Stanton is of the most affectionate nature concerning the confidential relation between them. Matthew Simpson understood Stanton. Stanton relied on and looked up to Simpson with a kind of worshipful adoration and would do about anything Simpson suggested with approval. Lincoln once sent for Simpson and asked him to intercede with Stanton not to do a certain thing, because it embarrassed him.

The great War Secretary had a stormy life. First, through the war; through the assassination period; and then through all the more terrible and trying period of reconstruction under Andrew Johnson; and now Grant is President. Stanton felt that, if he could be put upon the Supreme Bench, it would crown his political career and vindicate his administration and patriotism. His letters to Bishop Simpson about this ambition are almost pathetic, if they do not cross the dividing line into the humorous. He told what he had done for the country, and how he was first of all a lawyer, and how he would like to spend his remaining days in the Supreme Court. Bishop Simpson took this up and Grant appointed

him. He was, through the influence of the Bishop and other friends, finally confirmed by the United States Senate, but Grant was hesitant in giving him his commission after all that, and Stanton came to his death before ever enjoying the honour of sitting on the Supreme Bench.

There was another crisis where Simpson appeared in the opportune moment. U. S. Grant had made a tremendous start in the West. He had won victories and shown ability, but somehow failed to keep in close touch with his superior, General Halleck, who removed him peremptorily from the army. The thing came before the Cabinet and was unanimously approved, Lincoln standing by Halleck in the controversy. But it is well known that General Grant wound up at the head of all our armies by appointment of the same man. How did it happen? Why, when Grant was in trouble, he always turned to his friend and relative, Matthew Simpson, for the parents of Grant's wife were in Simpson's first Charge and the name of the General was Ulysses Simpson Grant. He was named for Matthew Simpson's uncle and claimed that he was so named because they were relatives.

They were telling all sorts of things about

Grant:—insubordination, excessive drinking, and all the rest, when Matthew Simpson stepped into Washington from Evanston to plead his cause, and made the President see before he was through that Grant was the man that he would ultimately have to lean on to support the tottering Republic. And he did.

Another intimate friend of Simpson was Chase, a loyal friend of the Bishop's but not very loyal in his support of Lincoln and his policies—a great lawyer, a real thinker whose mentality was disturbed by the "Presidential Bee" always buzzing in his ear. Simpson suggested one day that Chase would be a fine Chief Justice; would have to take care of some of his war measures, to finance the country, and would cease to be such an active partisan. Lincoln saw the wisdom of it and made him Chief Justice.

It is no wonder that Simpson was invited into Lincoln's home when there was trouble. He had prayed with Lincoln on various matters at the White House, and now he uttered one of the most beautiful prayers ever heard there when the great President lay dead. He went to Springfield and delivered the great funeral oration at the grave when the body of the immortal President was put into the

sod of his home city amid the weeping of the bereaved millions.

Simpson was the "Power Behind the Throne"; and as the President had leaned on him, now the family continued to write to Bishop and Mrs. Simpson, and some of the most interesting letters are those from Mrs. Lincoln to Mrs. Simpson from her home in Springfield and from her travels in Europe, as she was educating the little boy who was so much like his father and was to be known to the American people as "Little Tad," or as she loved to call him, "Taddie."

The Bishop was called on to marry Robert Todd Lincoln to Miss Mary Harlan; and in a letter dated September 9, 1868, Robert says: "The relations you bear to Miss Harlan's family and the friendship existing between my father and yourself would make your good offices on that occasion exceedingly grateful to us both."

It will ultimately come out to the light of day that "the power behind the throne" who could get Lincoln to do the things that a unanimous Cabinet of advisers opposed, and that Lincoln had no previous inclination to do at all, was the quiet, saintly preacher, patriot, prophet, reformer, fighter, constructive

adviser and Christian statesman—Matthew Simpson.

His Patriotism

It was during this period that with the country in the throes of the great rebellion, Simpson's mind and heart were called forth into national leadership.

Upon the declaration of war, a great meeting was called in Chicago one Sabbath afternoon in what was known as "The Wigwam," and Bishop Simpson preached to an enormous throng. For three hours he held that audience spell-bound, convinced and enthused. That war sermon is talked of to this day by the people who heard it as an epoch in their lives, as it was an epoch in the sentiment making for the whole country.

At that time he frequently spoke at the great public meetings as the substitute for the President, and no lecture or address during the period ever had a tithe of the public influence in the cities where it was delivered as his great war speech on "The Future of Our Country." He said, "The great, the irrepressible contest between liberty and slavery is on. Therefore it may be that the agitation of the slavery question both in Church and State

is about to put to rest for ever by the destruction of the peculiar institution. I have the impression that if the war lasts much longer, slavery will be damaged. It is seriously damaged now and I hope and desire that it may pass away quickly and let us see the last of it."

He advocated the freedom of the slave and the preservation of the Union. This brought him in contact with the biggest men of his day, and the friendship established were apparently held for life. He was a close friend and adviser of Abraham Lincoln. Again and again the President sent for him to consult about the sentiment of the country, how far he could go in calls for service, for new men, and how far he could adopt new measures. Stanton had been his life-long friend and demanded his time in the War Department when he was around Washington. Secretary Chase whose acquaintance he formed and whose friendship he held, greatly relied upon his judgment. He was almost invariably asked to preach in the House on Sunday afternoon when he was preaching in any of the Churches of Washington, and it was not unusual to see the Great Bishop standing in a pulpit of one of the inadequate churches with a dense stand-

ing audience crowding all the aisles and the space around the pulpit, within the altar even. With President Lincoln would be Stanton, Chase, Wells, three or four members of the Supreme Court, and dozens of Senators and Congressmen, who seemed to feel that no word that Simpson would speak should be lost in the crisis that was then on.

It was the frequent calls to Washington and the necessity of answering the calls to give his lecture on "The Future of Our Country" in more than sixty cities that led to his transfer of the Episcopal Residence in '63 from Evanston, Illinois, to Philadelphia. He received petition after petition from Baltimore and from Philadelphia and even from Washington, which had not been designated as an Episcopal Residence at all, but he chose Philadelphia to the great delight of ministers and laymen in that city.

Simpson's War Speeches

His war lecture has been practically lost from the world because no line of it had ever been found in the Bishop's writings. It was evidently purely extemporaneous, thought through with great care and delivered in the heat of wartime sentiment about sixty times

and covering practically every important city of the country. In one respect it is the parallel of Lincoln's "Lost Speech" which was the most eloquent thing he has ever delivered and yet was delivered without a line of notes or previous preparation, and was not available to the students and readers of Lincolnia until W. C. Whitney, the biographer of Lincoln, put together all his memories and notes and things recalled by the other reporters and scraps of things that went into the papers and restored the principle parts of the great address. We have done the same thing with the "War Speech" of Bishop Simpson. There are a number of newspaper reports that are quite full, all of them as taken down by some writer, no line of it furnished by the Bishop, but by making a mosaic of those various reports, we have restored, in substance, the address—and even much of the language exactly as the Bishop gave it. There are interesting facts connected with its delivery in every place.

When he gave it by the request of Congress in Washington, President Lincoln was present with most of his Cabinet. The Bishop showed how the resources of the northern states had not been touched; he told of the

gold in the mines, the silver, copper, the unlimited supply of coal being rapidly discovered and in a notable section of his address made a survey before the people of the resources of our country, closing his address with the overwhelming climax in which the President and every member of his Cabinet wept and rose to their feet at the display of the old battle-scarred flag. Lincoln, wiping his eyes, made his way to the Bishop at the close and the people waited to catch his words, when grasping the Bishop warmly with one hand and throwing the other arm around his shoulders, the President said, "Bishop, you didn't strike 'ile.'" We may rest in confidence that afterwards when the Bishop was giving his war speech, he did not forget to refer to the recent discovery of the oil resources of the Republic.

When the Fugitive Slave law was passed, Simpson was Editor of the Western Christian Advocate in Cincinnati. He invited S. P. Chase to write and he himself in editorials sustained the Constitution in the most carefully guarded language and taught loyalty to the Republic and to its laws. At the same time he dwelt upon the unwisdom of engaging as sovereign states in the chasing of run-

away slaves and returning them to the South. Undiscriminating minds reported that Simpson was advocating the divine right of human slavery. The other extremists declared that he was an abolitionist and against the Constitution. There was a hornets' nest and he seemed to be in the midst of it. He simply remarked that when he was getting hit from both sides equally, it seemed to indicate that he was in the middle of the road and, therefore, exactly right.

It is evident that Chase thought of him as a close coadjutor of his in promoting the cause of freedom and that the Constitutionalists regarded him as most loyal and careful. He bore the penalty, that every such careful and discriminating thinker and leader must bear, of being misunderstood and poorly appreciated on both sides. When the War broke out, he saw his duty clearly to sustain the Union, the President, the Administration, the army, the war; and in the climax of his addresses, he did not hesitate to say when all the faint-hearted were turning back and wishing the war to close, and when one weak military leader, whom Lincoln removed, was running for the Presidency on the plea that the war was a failure and should be stopped, that if this war resulted in the pres-

ervation of our liberties and the Union of the states and was crowned with the freedom of the slaves, it would be justified if it lasted for twenty years; audiences would rise to their feet and shout their approval. It is no wonder that great statesmen said he was equal to thirty thousand men in the field.

An insight into his temperament appears in a peculiar incident that occurred when he had his greatest oratorical triumph of any time during the war, if indeed it was not the oratorical triumph of his life. It was when he gave his great war speech at the request of his old neighbours in Pittsburgh before an immense throng in the old City Hall. The benches had all been removed to let the audience stand and so as to double the number who could see and hear. It was October 19, before Lincoln's second election, and an Episcopal Clergyman of the city who was very prominent because he was the rector of the wealthiest church and often boasted that he had married Jefferson Davis, was asked to preside. He evidently wanted the honour of doing so but very timidly warned the committee that he would not preside over a meeting where politics was to be mentioned as his Church had nothing to do with a man's politics. The Committee weakly

yielded to this suggestion and told him that they were sure the Bishop would not make a political speech. Before the vast throng of eager thousands waiting for Simpson's words the Chairman ostentatiously announced that he had been assured by the gentlemen, who called upon him to ask him to preside, that there would be no politics during the evening. Simpson's face was in a blaze. He stepped to the front and began his speech by saying, "No one has been authorized to make any agreements for me as to what I should say or should not say. I shall be governed by my own sense of propriety entirely as to what comes in and what is left out of this address, but I assure you that if politics gets in the way, the subject will not be neglected because of the name it bears," and he proceeded to delivery for two hours and twenty minutes the most able and eloquent defense of the Union and showed to every intelligent person that Abraham Lincoln must be re-elected over "The Little General" who had failed on the field and was now running for the Presidency on the ground that the war was a failure, to which—it is related—the immortal Lincoln made the reply, "Well, Mac ought to know; he had charge of it for two years."

Simpson: the Reformer

He was a reformer; always up and often in advance of the best sentiment of his time. The temperance question, woman's rights, pewed churches, mixed sittings, and the admission of laymen to the General Conference on equal terms with ministers were live questions in his day; he was a leader in the settlement of each of them.

When he began his ministry the Methodists used to seat the men on one side of the Church and the women on the other. The mother and father would divide up the children, the boys sitting over with the men and the girls over with the mother on the women's side. Bishop Simpson did more than any one man to break up this separation, and unite the men and women in the House of God.

There were churches all over Indiana when he became College President that would not permit a musical instrument to enter a sacred edifice. They might bring the devil in with them! Simpson helped to establish choirs and introduced organs. If he had been anything less than an unquestioned saint, they would have thought he was ruining the Church, and many did in spite of his manifest piety.

He helped to settle the controversy about the pewed churches which had rankled for twenty years in our denomination. When the laymen rose up to demand representation in the General Conference, he not only sanctioned what they claimed, but took the platform for them and presided over their conventions, and thus saved another split in in our denomination.

One of the most interesting letters I found among his papers and one of the last that he ever penned, was addressed to Elizabeth Cady Stanton and Susan B. Anthony, commending their work, giving them advice on how to promote suffrage and how to win for their cause. He wrote: "I have held and expressed it for more than thirty years, that intemperance, licentiousness, gambling and revelry will not be eradicated from our cities, nor even greatly diminished until the ballot is placed in the hands of women." In a public address he said, "Some wise and good men think that woman suffrage would be the ruin of our land. I think it would be the sovereign remedy for the purification of our cities and elevation of our race." He was regarded as the greatest support these women had in the pioneer days of the suffrage movement, and they said so while

he was living and after he was gone. It was Simpson who in the Church inaugurated and advocated the great reforms favouring woman's rights to sit in the General Conference and all other bodies; carried through the right of laymen to sit in the General Conference on equal terms with ministers; and was the progressive leader of the Church life of the Republic.

He was one of the most effective pleaders for total abstinence, for the restriction of the saloons and for total prohibition that the world had in his day. He had more to do with the starting of Frances E. Willard on her life career of world influence than all others. He found her a newspaper reporter in Chicago, appointed her president of a woman's college at Evanston, Illinois, transferred her to preside over the college for women at Beaver, Pa. Then when the Woman's Crusade was sweeping the country, he advised her that her mission was to resign her college and go and organize that movement into a permanent force, and named it "The Woman's Christian Temperance Union." He sat down with her as the two wrote out together the first draft of the Constitution for that world-wide organization of women. He really discovered Miss

Willard as a leader, and when he died, she wrote, "I owed him more than all other humans." His library was full of the temperance books of Miss Willard, Neal Dow, John B. Gough, Father Matthew, John B. Finch, General Clinton B. Fisk; and his files of correspondence with these leaders show him to have been fifty years ahead of the times on prohibition.

It was he who rescued Gough from the gutter after he had fallen for the second time and put him on his feet with a religious motive; and he never fell into his old habits again, but became the mightiest platform advocate of temperance in the world. A great audience had gathered to hear the matchless temperance orator. He got in the city too soon. The old craving came back and while a thousand people waited to see and hear, poor Gough was wallowing in a drunken frenzy in the gutter till the police took him to the lockup. The next day the New York papers had the awful story with sensational headlines, and every imp of Satan rejoiced and every hypocrite shrugged his shoulders and said, "I told you so. It is just what you might have expected." When Simpson read it, he wept like a father for his child; he

caught the first train for Rochester, bailed the poor fallen comrade out of jail, took him to his own hotel room, prayed until a miracle of Grace occurred. A drunkard became a sober man, a weakling became mighty, an overborne sinner became a conquering Christian. Simpson got the papers to announce another meeting. That night the great Bishop stood up and introduced and vouched for his comrade. Never was there such a meeting and never again did Gough fall, till he dropped dead on the platform uttering the words, "Young man, keep your record clean."

Bishop Simpson saw the rising cloud of prohibition when it was no larger than "a man's hand" and said, "The question of the right of the government to restrain intemperance and the manufacture and sale of ardent spirits is coming prominently to the front. Organized wealth in manufacture and in merchandise is concentrated on the one hand; on the other the protest of the widow, the prayer of the orphan, the cries of the downtrodden. In such a contest there may be vicissitudes and there will be delays; but ultimately, as sure as there is a God in Heaven who reigns over the armies of earth, vice will sink and virtue triumph."

Addressing the preachers on this question, he said: "Ministers of the Gospel, fear not the charge of meddling in politics. The demagogue may assault you, but you have nothing to fear. Sobriety will prepare the way for the gospel; we have a special promise to plead in behalf of the church, as it is written in view of such men and such opposition: 'The gates of hell shall not prevail against it.'"

Simpson was always at the head of the procession. He was a leader in the church toward emancipation, and in the nation in getting rid of slavery; in the church, for laymen and women in our general conference; in the state, for woman suffrage; in the church he advocated organs and choirs, the men and the women sitting together in the same pews, democracy in making appointments, family churches and family pews; in the state, he stood for the complete prohibition of the liquor traffic, fifty years ahead of his time.

His Career

How did we get a man like this?

When was he born?

Where did he originate?

What developed a country lad into this irresistible leader?

Matthew Simpson was born at Cadiz, Ohio, June 21, 1811. Both of his parents were intellectual but poor; by the time the boy was one year of age, his father died of pulmonary trouble. This left the care of the little boy and his two older sisters to a mother with the limitations of poverty upon her. His father was James Simpson, of Scotch-Irish ancestry, who came to this country from Ireland in 1793. His mother, Sarah Tingley, was of a family early planted on American soil, but of English and French descent.

In his ancestry, therefore, we have represented four great races. His father was of Scotch and Irish stock and his mother of French and English. From the Scotch, who think mostly by introspection—so little from without inviting contemplation in that wild and sparcely settled country—he deprived his depth and interpenetration; from the Irish his intuitive perception and wit; from the French, his urbanity and fluency; and from the English, his exceedingly practical turn of mind for which he was ever noted. He was, therefore, blessed by nature and allied by birth with Chalmers, St. Patrick, Massillon, and Burke.

Matthew was a precocious youth and had the great endowment of a Christian home.

Poor in this world's goods and deprived of a husband before her son was one year old, Mrs. Simpson set about conscientiously to train and care for the future Bishop. She was assisted by her husband's brother, Matthew Simpson, senior, who was a scholarly and very influential man, prominent in his local community; he held the office of the Judge of the county and was for many years a member of the Ohio State Senate, and an instructor in the Academy of the town from which their emanated eminent men such as Matthew Simpson, the Bishop; Edwin M. Stanton, Lincoln's War Secretary; and John A. Bingham, the great prosecutor of the conspirators against the life of President Lincoln.

It is a tradition of the town that little Matthew Simpson could read at three; could cypher accurately at four; at six when other children were beginning school, he was studying the German language as well as several other branches of learning; and at the age of nine, he had read the entire German Bible of Martin Luther through. These early studies enabled him to preach in German in later years when assigned to conduct German Conferences. About this time he took up French and not only could he read it but he could

write and speak it with fluency. His first school training was in the academy at Cadiz. At the age of twelve, he was studying both Latin and Greek, and continued his French and German. He finished his studies at Madison college at Uniontown, Pa., and walked the entire distance of ninety-six miles from his home to enter this college made famous by Henry B. Bascom, Charles Elliott and other noted educators, though the Methodists afterward merged it with the Alleghany College, Meadville, Pa.

Here he not only finished at eighteen but had been tutoring in both languages and mathematics while he was studying. From here he hastened back to assist his mother and uncle in their poverty, taught in the academy at Cadiz while he took a regular course in the study of medicine, graduated and began the practice of his profession at the age of twenty-two.

This keen minded youth, capable of leadership everywhere had a native ability, which did not grow out of having knowledge thrust upon him through positions or because of environment, but which was the very essence of the boy himself. He was almost a prodigy in mathematics; he knew four languages besides

English; he was a rapid and accurate reader and seemed to have a memory for all he had read.

As a lad, he lacked the robustness which seems necessary for a life such as he was destined to lead. His father had died of pulmonary trouble and about the time Matthew was beginning active life, his older sister died of consumption, while he was reminded by daily symptoms that he had a life contest with tubercular tendencies. Life then was not what it is now. When he needed to get away to college ninety-six miles away, he had to walk every step. He lived the simple life and the more natural life, and this environment proved health-producing. The frail body grew stronger and stronger till he seemed like a physical as well as intellectual giant. His will carried him through the vicissitudes of early life and precarious health.

His election to professorships in various colleges of Pennsylvania, of the South, and of the West followed each other in such quick succession that it seems a maze to attempt to straighten out the dates and keep them separate. But those elections show that he had attained a marked proficiency in literary, linguistic, mathematical and scientific studies

that found recognition in five or six different educational centres.

His conversion to Christ was not one of the demonstrative early Methodist transformations. His mother was a saint. The household was deeply religious and Matthew grew up with great respect for sacred things; his religious experience was like a flower opening up to the sunlight. He had organized a Sunday School at Cadiz; he had taught in it and conducted the school, attended class and spoken in a broken way, but up to this time had had no intention of entering the ministry. Many years afterward, in his Yale lectures on preaching, the golden-tongued Bishop said: "I had no gift of speech; my voice was poor; I firmly believed I could never make a speaker." In spite of his supposed handicap, he felt a Divine call to preach and was trying to give up the practice of medicine to enter the ministry, having been licensed first to exhort and then given licenses to preach and then recommended to the Pittsburgh Annual Conference for admission on trial. He urged the Presiding Elder not to present this recommendation as it was impossible for him to give up the practice of medicine while his mother needed his support. He feared that a decision

to stop all his life plans and enter the ministry might be displeasing to her. He said afterward: "It seemed impossible to leave her, and I feared that it might almost break her heart to propose it."

However, when the conviction came upon him, he determined to place the proposition before her, but he little realized the enthusiasm with which it would be greeted. "Come here, Matthew," she exclaimed, "let us kneel right down and thank God together. I have been praying for this hour ever since you were born." And then she related to him how his dying father had prayed that his son might be a minister.

Bishop Simpson never forgot the prayerful assistance rendered by his parents and he always cherished the warmest gratitude for this parental care. No man ever preached the gospel who laid the responsibility of parents for the religious nurture of their children more upon their shoulders. He would say in his sermons: "I am so glad that God gave me a praying mother and father. I don't know what would have become of me if I had not had a praying mother. I might never have been consecrated to His service."

With his fears erased as to objections from

his mother, and inspired with the feeling that he was Divinely called to preach, he was ready for service when, to his great surprise, word came from the Pittsburgh Conference that he had been admitted in his absence and appointed to a thirty-four point circuit, of which Cadiz was to be the centre, and he was to preach on the circuit Sundays and go on with his practice of medicine to supplement his support. Here he spent the year 1833.

In '34 he was sent to Pittsburgh. His first Saturday night in town was spent at the home of Mr. James Verner on Penn Avenue, and this was an epoch-making event in his life, for it was not only his first night in a city charge, but his eyes fell on the daughter of the family, Ellen Holmes Verner, beautiful and accomplished, and his heart followed his eyes and stayed there. He was learning to conjugate by heart the Latin verb "amo." They were married the following year and this was one of the marriages made in heaven, for she was a worthy companion to this growing preacher and leader. She supplemented him in all matters of social contacts, of system and of finance. She was ambitious for him; he had no ambition for himself. She would push him forward into places and appointments for

which he felt he had no fitness, and she aided him in building his institutions. When he became the most inspiring Bishop in the Church, he would advocate with a magnificent enthusiasm his ideals and rush on to his next appointment while his companion would raise the money and get the institution started before his return. It was a love match; she was a help-mate indeed, and she shared all the vicissitudes of the itinerancy, the struggles through his efforts to build a college amid the poverty of Indiana. She visited the poor and the cholera stricken and the prisoners with him, and was equally at home in a later day in sharing the social life of the White House through four administrations and entertaining Presidents Hayes and Grant and his intimate friends, Chief Justice Chase and Edwin M. Stanton.

The year after his marriage he left Pittsburgh to be appointed to Monogahela City. He and his bride found no house for the preacher to live in and a support too small for us now to talk about, but they started upon their pastorate. Soon revivals of far-reaching influence swept the community and out over the circuit where three hundred were converted. But his work was cut short by his elec-

tion to be Professor of Sciences and Vice-President of Alleghany College.

After teaching for a year and a half at Meadville, and growing in power as a preacher, he was recommended by leaders of our Church and unanimously elected to be President of the Indiana Asbury University. Any man who could be daunted would have been discouraged at the task that was laid out for him and the situation he had to face. He says of it: "The country was new; the village was small; the county court was in session on our arrival and the few hotels were crowded. A gentlemen living in Green Castle being with us, we drove to what he told us was the best hotel, a long building a little distance from the public square, but were turned away because it was full. The next hotel could receive us but we found the accommodations wretchedly poor. They had turned their sitting room into a bedroom for attorneys who were attending court and the only place for my wife and little boy to sit was either the bar-room or the porch, which that day had been scrubbed and was occupied for kitchen work. They promised to get us a room, but we were kept in that condition for nearly an hour. In the meantime, the President of the Board

of Trustees and one or two of his friends called to see us. I could obtain no room until, my wife becoming sick and wishing to lie down, I insisted on occupying a room temporarily and was shown into a sitting-room which was occupied by an attorney who I was told by a friend was very much of a gentleman. We took possession of the room and held it until the evening, when he returned from court and received us very kindly. In the evening, we were invited to the private house of the President of the Board of Trustees, Mr. Reese Herdesty, under whose roof we found lodging for two or three days. Mr. Herdesty was one of the business men of the town, a warm friend of education and a member of the Methodist Church. A few years after, he died one of the most triumphant deaths I ever witnessed. For some three days, though sinking with typhoid fever, he was in a perfect ecstasy. The windows of the house were thrown open and people were gathered about to hear him. What was remarkable, he had been a man of exceedingly retired habits and wholly undemonstrative. One of his daughters married Daniel Voorhees, the great Indiana Senator. Another married J. P. Loosee, Esq., who was for many years a lead-

ing editor in Indiana." He found a hole in the ground and left a full-fledged university filled with students and a state enthusiastic over the record his college was making.

The qualities that make a great leader all developed, and were recognized by the Church, during the nine years of his presidency. He manned his faculty with men whose names have adorned the history of Methodist education and thus showed that he had that highest gift of executive leadership—ability to choose men of his own ideals. His gifts as a teacher had never been surpassed in the college circles of the Central, and men who got their early training under him not only went everywhere embodying his ideals but quoting his exact words on all kinds of occasions.

It was, however, as a pulpit orator that he he came into ascendancy. In those days there was nothing about his appearance or his voice, or his manner to suggest the orator. He would sit in a row of preachers at the camp meeting and when the audiences would size up the situation and conclude that that young man was going to preach, they would begin to agitate the question of leaving before "that local preacher" had a chance to bore them,

for he was often the most unlikely looking in the row; but the traditions of how they changed their minds when he had had five minutes with them make some of the strangest and weirdest stories of the Indiana itinerancy.

He used to dress in blue jeans that were manufactured out of homespun and so save money to help students through school that might well have been spent on himself.

When '44 came, he was elected, of course, to the General Conference and took an active part in those discussions of the slavery question that resulted in the division of the Church between the North and the South in '44. In '48, he was a recognized leader of his denomination and a national spokesman for the cause of freedom and the Union, opposing the extension of slavery and insisting that the nation must be one, and, as such, free from the curse of slavery. At this time the General Conference met, and he was elected Editor of the Western Christian Advocate, serving from '48 to '52. The Fugitive Slave Bill, the Settlement of Kansas, The Missouri Compromise, the leadership of Henry Clay, the rivalry of John C. Calhoun, the rising star of Abraham Lincoln, the popularity of Douglas, "The Little Giant" and his wobbling on the morals

of slavery were all showing above the horizon; and Simpson, the leader, patriot and reformer, made his paper count.

The Presbyterians, through a Dr. Rice, were rife in their opposition to Methodist "freedom" and were insistent on a Calvinistic interpretation of Christianity with a fatalism that even included unborn children in the reprobation of their Sovereign. Simpson took this up and editorially defended the position of Methodism that the Atonement is universal but conditional on each person's acceptance of it by faith. He invited Randolph S. Foster, a young man of native culture and marvellous ability, to write a series on "Objections to Calvinism," and this book became for two generations a classic among us, one of the greatest products of a controversial nature ever produced. In a discussion of the relation of slavery to government, a rising lawyer of Cincinnati by the name of Salmon P. Chase, wrote frequently for the Western Advocate. He afterward became Lincoln's great Secretary of the Treasury. He afterward became the Chief Justice of the United States and brought honour to every position he occupied.

As the four-year term drew to a close for this Editor, he was elected President of Dick-

inson College, Carlisle, Pa. He was selected as the first President of the Northwestern University, of Evanston, Illinois, and while he hesitated, Wesleyan claimed him for the Presidency at Middletown, Connecticut—all of which he declined.

In May, 1852, the General Conference assembled in Boston. Simpson had risen to fame; his paper had increased in prestige and vastly increased its number of subscribers; he had won laurels as a strong thinker and able debater in the General Conferences and before various conventions on the great question of slavery, and though New England did not favour his candidacy for the Episcopacy because they wanted him for Wesleyan, and a strong current against his election set in from Illinois that had wanted him for Northwestern, he was elected on the first ballot with Levi Scott, Osmund C. Baker and E. R. Ames. And now he has been Tutor in College, graduate Physician, local preacher, Circuit Rider, City Pastor, College Professor, College President nine years, Editor of a Church paper four years, and finally at the age of forty a Bishop in the church of God, a position, which he held with honour to his church and country for the next thirty-two years.

For a generation his performance of the duties of that office was characterized by a continuous, active and efficient service. He held conferences in every state of the Union, in nearly all the territories and in many foreign countries. He was elected a Delegate to the Irish and the British Conferences by the General Conference of 1856 and in '57 he attended the Irish Conference at Cork and the British Conference at Liverpool. He travelled on that trip through Germany, Turkey, Greece, Egypt and the Holy Land, returning to his home in '58 in utterly broken health.

He had chosen Pittsburgh as his Episcopal residence, but lying at the point of death in this new home for nearly a year, the Church was agitated between hope and fear, actually having it reported once or twice that the Bishop had left us. And one of the most interesting incidents in the annals of our Church was the remarkable answer to prayer which has become a part of our tradition and our history.

I think the lives of these providential men show many providential circumstances; and I once heard Bishop Bowman, when he was the senior Bishop of the Methodist Episcopal

Church, tell this very interesting incident concerning Bishop Simpson:

"In the fall of 1858, whilst visiting Indiana, I was at an annual conference where Bishop Janes presided. We received a telegram that Bishop Simpson was dying. Said Bishop Janes: 'Let us spend a few moments in earnest prayer for the recovery of Bishop Simpson.' We kneeled to pray. William Taylor, the great California street-preacher, was called to lead; and such a prayer I have never heard since. The impression seized upon me irresistibly, BISHOP SIMPSON WILL NOT DIE. I rose from my knees perfectly quiet. Said I: 'Bishop Simpson will not die.' Why do you think so?' 'Because I have had an irresistible impression made upon my mind during this prayer.' Another said: 'I have the same impression.' We passed it along from bench to bench, until we found that a very large proportion of the conference had the same impression. I made a minute of the time of day, and when I next saw Simpson, he was attending to his daily labour. I inquired of the Bishop: 'How did you recover from your sickness?' He replied: 'I cannot tell.' 'What did your physician say?' 'He said it was a miracle.' I then said to the Bishop: 'Give me the time and circumstances

under which the change occurred.' He fixed upon the day, and the very hour, making allowance for the distance—a thousand miles away—that the preachers were engaged in prayer at this conference. The physician left his room and said to his wife: 'It is useless to do anything further; the Bishop must die.' In about an hour he returned, and started back, inquiring: 'What have you done?' 'Nothing,' was the reply. 'He is recovering rapidly,' said the physician; 'a change has occurred in the disease within the last hour beyond anything I have ever seen; the crisis is past, and the Bishop will recover.' And he did."

The doctor was puzzled; it was beyond all the course and probabilities of nature and all the laws of science. What was it that made those ministers so sure—what was it that made the patient recover at the exact hour that they prayed? There is only one answer: "The ever-living power of a Superior Spirit which rules the world." God had use for him. There are providential men. Paul was one when he helped to open the Kingdom of Heaven to the Gentile world. Martin Luther, John Wesley; and, in our country, we say without argument George Washington and Abraham Lincoln were providential men raised up for

the hour of our country's need; but no more so than Bishop Simpson was the providential man of the Church. For thus: "The world is in every way bound by gold chains about the feet of God."

In '59, it was thought that a change of climate would benefit him and to encourage the proposal that he come to Illinois, he was elected President of The Garret Biblical Institute at Evanston and retained his residence there for much of the period of the Civil War.

Here at Evanston he endeared himself to all Methodism around Chicago, helped to lay the foundations of the great Northwestern University and really gave life to the Theological Institution. The Civil War broke out and no man did more to keep Chicago loyal and that whole group of states enthusiastic in furnishing men, money and leadership to the war work.

He saw the Biblical Institute grow, large numbers came for training for the ministry, and he not only took an active interest in their instruction but in the financing of the Theological School by the liberality of the whole Church.

He was associated with such men as Randolph S. Foster, who became the President of

Northwestern University, and Charles H. Fowler, a young man of rising influence in Chicago who was more influenced by Simpson's manner than by any other model and who afterward became president of this university, pleader for the resuscitation of Chicago after the fire, Editor of the New York Christian Advocate, Secretary of the Missionary Society, and in '84 as Simpson was retiring, was elected with a notable group of leaders Bishop of the Church.

His Characteristics

On June 18th, 1884, there was transferred from the Philadelphia Episcopal Residence to the heavenly home of just men made perfect one of the saintliest Bishops, the most scholarly leaders, the most lovable brothers, the most humble Christians, the most sane and safe presiding officers, the most far-visioned reformer of our Church and country, unquestionably the most eminent representative of Methodism yet produced, and the peerless orator of his century.

Tall, stately, and when animated, impressive, his physical equipment was not equal to that of the group of men with whom his name is for ever associated—Henry Clay, whose

views agreed with his own, and whom he knew and greatly admired; Henry B. Bascom, the Daniel Webster of the pulpit, whose ornate and superb diction still leaves his sermons, which once swept a continent, the prose poems of that period; and John Price Durbin, who though undersized, was a bundle of vital energy. The only other man worthy to be classed with Simpson was Henry Ward Beecher.

I shall carry through life certain early memories of two of those men, and have read the lives of each of the others. My father was anxious that his boy should hear all the celebrities as they came near. When I was eight, he took me to hear Beecher lecture. I can close my eyes and see him now. There he stands, a majestic presence, compactly built, with a forehead that was a great dome for thought and feeling, the long hair of the actor, whose flowing locks add grace to the picture, luminous eyes, an orator's mouth, with a voice that was an organ of melody, every tone was music, every gesture perfect art, the very presence almost overpowering, a human dynamo, the personality and power of a born leader, and a magnetism that drew men's thoughts and even affections as iron filings cling to a magnet;

and when one went away it was to remember one had seen and heard as big a human as God and nature had ever conspired to make.

From Bishop Simpson one got no such impressions. He had no such presence, nor abounding vitality, nor robust health, nor powerful or musical voice, no such commanding art or elocution; and if there was any oratory, nobody knew it, for while he was speaking one could not notice, much less think of such matters, and when it was over, one had something else to ponder.

This prince of preachers started life with handicaps. He had neither health nor a constitution to build health upon. In his youth he was not prepossessing and his voice was not naturally a good speaker's voice. There was no suggestion of the orator's equipment.

He came from an intellectual family and was himself a diligent student, precocious in the attainment of knowledge, a college graduate and a full-fledged physician at twenty-three. He matured rapidly in scholarship, and whether practising medicine, tutoring in college, instructing in four different languages or teaching mathematics or the natural sciences, he was equally at home and at ease. But men had to learn of his equipment by contact.

There was nothing in his assumption or appearance to suggest it. In early life his light brown, almost reddish hair came down so low on his forehead as to conceal his noble brow; and those eagle eyes, that blazed and thrilled every spectator later, were in repose often haggard and always overworked. With the care of all the churches upon him, he is classed with those whose fame rests alone upon supreme oratorical efforts. Webster, Clay, Bascom, Beecher, Storrs, Brooks, were superbly equipped. But Matthew Simpson, although having no such start, outclassed and transcended them all. In the Nineteenth Century no such effects of public speech as Simpson's were produced by any other orator in pulpit, platform, stump, Conference or Senate.

I was eleven when I heard him. The Wilmington Conference was to be held in Cambridge, Maryland; Bishop Simpson was to preside. My father and mother took me out of school for the week to see and hear. He was frail; it was only fourteen months before his passing. When he presided his voice did not fill the building. I looked on with amazement that that could be the greatest preacher in the world, the most overwhelming and powerful of his great century. Sunday morning came;

the love feast was over; the building crowded to suffocation. The "preliminaries," as we called them then, were finished; the Bishop stepped forward to the desk. His step was timid and uncertain; his body was tired; his eyes looked dull and his voice was high-keyed and feeble; his text was announced: "This is the victory that overcometh the world, even our faith." He defined faith and showed how it operates; it widens our connexions, broadens our sympathies, enlarges our vision, lifts our hold and brings the invisible and eternal within our grasp. He illustrated it. When he was a young preacher on a thirty-three point circuit, a swimming horse had to be both bridge and ferry to the itinerant, for he had to ford the rivers. When he came to his first experience, he plunged in on horseback when the water was deep enough to be overhead; he was looking down at the increasing flood; his head was beginning to swim; he was swaying from the dizziness of the motion, about to fall, when a senior preacher, used to such experiences, cried out: "Lift up your eyes; look at that tree on the opposite side and never look away from it." Then he said: "The view of the distant tree steadied me amid the *swirl* of the present." I can see that gesture and feel

that swirl, everything going round, at this minute! Then he told of another river we must all cross; if we look into the cold waters, it is forbidding, but with faith fixing our gaze on the right object, we shall be steadied through the journey; and, as we all came up on the other bank with him, he lifted his hand toward the abundant entrance and his eyes toward the Saviour's presence and four hundred and fifty people followed his hand and eyes and were standing on their feet, reaching up as far as they could and when he paused, bowed and waved us back to our seats, there were just that many hundred people left wondering how we ever got out and away from those seats and where they were now. Scenes like that probably occurred a thousand times in his public career. How do you account for that unique and peculiar power?

What Was the Secret of His Power?

It was not physical, for there were more robust people present completely under his dominance; *it was not intellectual altogether,* for there were college presidents and brilliant scholars as well trained as he, absolutely under his sway; it was not altogether *moral and spiritual,* for as good men have lived and as spir-

itual who never saw any startling effect from their ministry. While all these things fail alone to account for it, all taken together had very much to do with it.

He had, when aroused, that Irish melody in his voice, that Welsh music in his soul, that western swing of the independent man of affairs brought up amid pioneer conditions. In his mental equipment he was cultured and scholarly, having given his major attention to education. He came from a clear-headed family noted always for common sense, and when he was lecturing on preaching at Yale, talking to the classes at Conferences, or preaching in the pulpit, everything he said had such a sensible sound that it would be accepted at its face value if he had not been gifted with oratory at all. Then he had a delightful fluency, never seeming to lack the right word in the time and place. *Besides, he was magnetic.*

I do not know what this is. Some people call it attractiveness, some magnetism, and some electricity. There are people who are positively charged with whatever it is and some that are negative. They may be recipients, but will have nothing to give out. Bishop Simpson was so full of this magnetism that, if

you touched him on a cold morning, you got an electric spark. I know a little girl who is so full of it that her favourite sport in the winter is to run around on the plush carpet and touch the ear, or face, or hand of anyone in the room and you can hear the snap in an adjoining room. But Bishop Simpson was so full of it that he would come in from the cold, rub his shoes across the carpet, throw fire out of his fingers and light the gas. I was telling this story to two or three others as we were approaching Philadelphia; at the table of Bishop Simpson's daughters one of our brethren, somewhat sceptical on the subject, after I had begun talking about Bishop Simpson and my impressions of him, was very anxious that I should repeat this story. I suggested that he tell it. The younger daughter said she didn't remember anything about it, but the other said, "I have seen father do that a hundred times. And when we children would play around the room where he was reading he would put out his finger as we went by and give us an electric shock and we would soon take that as a hint to keep quiet and find other places to play." We think this magnetic equipment of his was a part of that vital energy

that was so powerful in the pulpit and platform.

But what a wide knowledge he had! He was perfectly familiar with four languages besides his own; he had taught mathematics in college; he had been exchanged to the major sciences; he had given historical lectures and was the author of "The Cyclopedia of Methodism" and of "One Hundred Years of Methodism," and all these things he would lay hold on for illustration. He could reach out and get them at need and no man's sermons are enriched with more perfect and beautiful illustrations than his.

Then he had a temperament that fitted him for influential oratory. He kindled easily and could blaze. For a long period the two great pulpit orators of our denomination were Bishop Simpson and Bishop Foster. They were associated in the same Episcopal college and loved each other, but how contrasted. Bishop Simpson was an administrator, a progressive thinker and a diligent planner for his church. Foster was a dreamer, a poet, a theologian, a philosopher and a great preacher. But they came to their effects in different ways. Foster would plough into the deepest subjects

and hold his audience there an hour while he laid foundations and built superstructures of the clearest theological thinking, and after he had gathered all this material together, he took inspiration from the very effect of his own great thoughts. Simpson would interest his audience from the first. His emotions would kindle and he would hold the profound attention with simplicities of the Gospel beautifully stated, and finally being inspired by his own great emotions, it seemed that thoughts would come to him in troops from everywhere; and he would state great luminous things that in repose he would hardly have been able to conceive or to recall.

What differentiated Matthew Simpson from the rest of us? He had a wonderful training. He did not rush into the ministry, but let his intellectual processes mature. He was a thoroughly consecrated man of God. I do not believe his goodness accounts for his pulpit power, but I am very certain he would have lost it if there had been a moral lapse, or a single act in his record which put the question mark upon his character. He was as transparent as the light and as pure as a shrine. He was a man of prayer. As one reads his journal, it is not a boast of attainment but a struggle

for goodness. There was one of the Beatitudes that he could implicitly claim the promise of —"Blessed are they that hunger and thirst after righteousness for they shall be filled." I am certain in my own mind that the attainment of knowledge is more important than the possession of it and that this applies equally to holiness.

I used to frighten myself into feverishness by quoting "And holiness without which no man shall see the Lord." I once quoted it to my father and he said, "My son, there is no such passage. My Bible says, 'Follow after peace with all men and the holiness without which —following after—no one shall see the Lord.' It is the *following after* two ideals which is commended here and not the insistence upon the profession of either." He then added, "There is such a thing as holiness. It is attainable in this life. We are commanded to follow it in a deathless pursuit, and I have noticed that the men who are seeking it are given peace and power; but the moment they are sure they have it, they begin to retrograde."

If you will read Bishop Simpson's journal, you will find that he had no pride of attainment, but was always seeking for more light, more power, more consecration and a greater

measure of the spiritual fullness. I name prayer as one of his secrets—the habit of praying, the love of praying and the attainment of the spirit of communion by praying without ceasing.

Shall we ever see his like again? I wish I knew. We need a pulpit orator of that type going about the Church today to revive a reverence for sacred things and an interest in the eternal verities of our Gospel—not a sensationalist who will announce to preach on "Applesauce" to get the people there to hear something of ordinary character, but a man whose announcement to preach the Gospel will be its own advertisement and will throng the assembly place with eager listeners to the faith once for all delivered to the saints. If we need it, God is certainly able to supply his part of the transaction, the Holy Spirit is available to His ministers, the Church is better organized, better cultured, better financed than ever before. But have we one man who is able and willing to pay the price for such effects as Simpson, Foster, Durbin and Bascom produced? They got up at four o'clock in the morning and read and wrote and pondered and prayed; they prepared carefully for great occasions and mastered their Biblical subjects.

They were men much given to prayer and religious meditation. Religious meditation is a lost art in this hurry-up age with its telephone, telegraph, automobiles, aeroplanes, air mail and radios. How a man would have to systematize his time through all these jarring noises to get it quiet enough for the Lord to speak to his soul! And without constant communion of the soul with the Deity, there is no use of our imagining that our words—or thoughts, or gestures or voices—will lift a congregation into heavenly places and make them as conscious of the invisible world as they are of things visible. It was this that Bishop Simpson could do whenever he preached the Gospel, that Foster could do on occasion, but that so much of our preaching utterly lacks.

When Moses came down from the mountain of Communion he "wist not that his face shone." It was while Jesus was praying that he was transfigured before them, and his face did shine as the sun, and even his raiment was caught in a shower of radiance and became white as the light. At the Pentecost the disciples were clothed upon with a power from on high. Some such supernal power irradiated the personality of Bishop Simpson and made him mighty through God for the pulling

down of strongholds of Satan and uplifting in the saving and sanctifying power of the spirit world.

Neither Simpson's learning, presence, magnetism, character, life of prayer, nor the providential events in his life could make him the most powerful orator in the world. There was a Divine accompaniment in his messages that suggested his visions and experiences of the Triune God of Sinai, Calvary and of Pentecost. That ability to lift whole audiences out of themselves and to give them a new viewpoint from the heavenly place was so characteristic of Simpson, that if one had to put the lesson of his life to the modern Church, one would have to go back and adopt the old-fashioned Methodist terms "unction" and "fervour." This power attended Bishop Simpson always—the power that makes men who are earth-bound, sensuous, engrossed in money-getting or hoarding, interested only in mundane things, suddenly become conscious of spiritual realities and able to see the invisible. When men had heard Simpson, they walked away with more consciousness of God, of heaven, of Immortality, of the abiding presence of the Spirit to witness to our upward relations than they were that there is

work on the earth and their hands were full of tasks, and that this is a sordid world in which we are living.

Do we need this now? Is there any call today for such a surcharged life? Our Churches have machinery enough to take the world. They are better equipped, better organized and better manned than ever before. Our preachers are well supported, salaries have doubled in a single decade, parsonages are better and more numerous than in the past. Our schools have cultured leaders and laymen of education, refinement and vision. We have money and position and influence. But the word "influence" is not a New Testament word. It only occurs once in the Bible. "Canst thou bind the sweet influence of the Pleades?"

But POWER is the New Testament word. From it we get our word Dynamite. Dunomis is a keyword to the ACTS of the APOSTLES. The disciples did not have influence enough to keep them out of jail! But they had power sufficient to shake that old prison and come forth with the mighty power of God. The first man they met cried out, "What must I do to be saved?" And they knew what would save him and his whole house. Some of our modern churches can vastly beat the apostles

keeping out of jail and out of trouble, but I doubt if their fellow prisoners and the jailor and his family would be as sure of being converted by our being thrown in there.

Spiritual Power represents the Christian conception of a working force; and we submit that our dollars, our cents, our buildings, our popularity, our crowds do not picture the state of our Church. Only our power with God and man can tell this story.

Does the Spirit of God attend our ministry? Are our people living spirit-filled lives? Do our Sunday schools bring the children early into personal relations with Jesus Christ? Do our teachers get a burden for souls; and our Epworth League officers, are they spiritual leaders toward Christ and his life?

Some things are disappointing. When we repealed our amusement clause it was not to let down the bars to worldliness, but to put the principles of discrimination in diversions upon the intelligent conscience of our people. It has not worked that way. Instead of ringing true and clear and often on the subject, our pulpits have been comparatively silent on the whole subject of worldly amusements, while dancing, card-playing, theatre-going, movie patronizing, and even Sunday recreation have

gone on unrebuked. Indeed, religious rebuke is a lost art.

O! Will the day ever come when our churches will not be hospitals to be ministered to, but militant divisions of the Lord's sacramental host to support the hands of the pastor as a Twentieth Century prophet, while he leads the forces of God to victory in every battle for righteousness and makes his church a terror to evil-doers and a praise to them that do well? Then every pastor will be a house-going minister that more of our folks may become a church-going people. They will see and hear him on the Sabbath, with a feeling of personal acquaintance and not a distant sense of a comparative stranger in the pulpit? Pastoral work will tell in pulpit power and in the interested attendance of our people.

We have a tendency to get mixed up in details that neither contribute to personal or to pulpit power, or to the main purpose of the gospel ministry. But enough men of outstanding consecration to Christ's mode of dealing with sinners are found to demonstrate that the Gospel is still the power of God unto salvation.

We have seen a man of God move into a community and set up his Christian home in

the parsonage, set up the standard of spiritual leadership in his first sermon, begin to get acquainted with the young people one by one and take over the sense of responsibility for the saving of each. Soon he had a prayer list, then he had the names of the unconverted husbands of the church wives, the wives' names of all converted husbands, the children's names of all his church members, the outstanding and boastful sinners who disbelieve and scoff at sacred things, the wayward boys, the pleasure-loving girls. We saw him make a straight mark opposite each one who began to show an interest and to make a cross opposite each one saved. We have seen the book of this faithful shepherd of souls who knew his sheep by name and the crosses were almost an unbroken row opposite the names of the sheep who know their shepherd's voice. It is an honour to be thus listed by a man of God. Next to being enrolled in the Lamb's Book of Life, we would appreciate having our name, our son's name, or daughter's or friends' on the prayer list of a pastor who has power with God and with men. They are not far from the Kingdom of God when thus listed.

When we look about at the drift in public morals, the spiritual needs of the unsaved

about us, the careless and thoughtless way of spending the Sabbath, neglecting the Church and loosening the ties of home life, we feel that nothing is so alarming as the utter absence of alarm from our churches; nothing is so terrible as that sinners have no terror. O, that the God of Pentecost would give to a thousand people here today such a baptism of the mighty energies of the risen Christ as to make them incomprehensible amazements of spiritual Power. I wish I had the power to reach every Christian on the round earth. I would cry, "Cease living on the heroism of your fathers and mothers: they only did their own work, not ours. Quit glorying in numbers, sacrificing to statistics and burning incense to the general minutes, glorifying forms of service and being satisfied with merely holding our own; but down on your knees and seek 'til you find the secret of the power of our fathers, a clean heart, an unselfish life and the enduement of the Pentecostal equipment to save lost souls and to build up believers in the Faith and Holiness of the Gospel, through the Divine Spirit's presence and power." Accepting this teaching for ourselves, let us arise, unfurl the banner of salvation free and full, and a common-sense theology which is

glorious because it can be preached to every creature. Charge upon the world and take our sector of it in the name of God, the Father, God the Son, and God the Holy Spirit.

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